THE STAR

An International Magazine

JANUARY



1929

Time

Women In Russia

Understanding Krishnamurti

Religion and Peace

Give Us Men!

J. Krishnamurti

B. Ponshkine

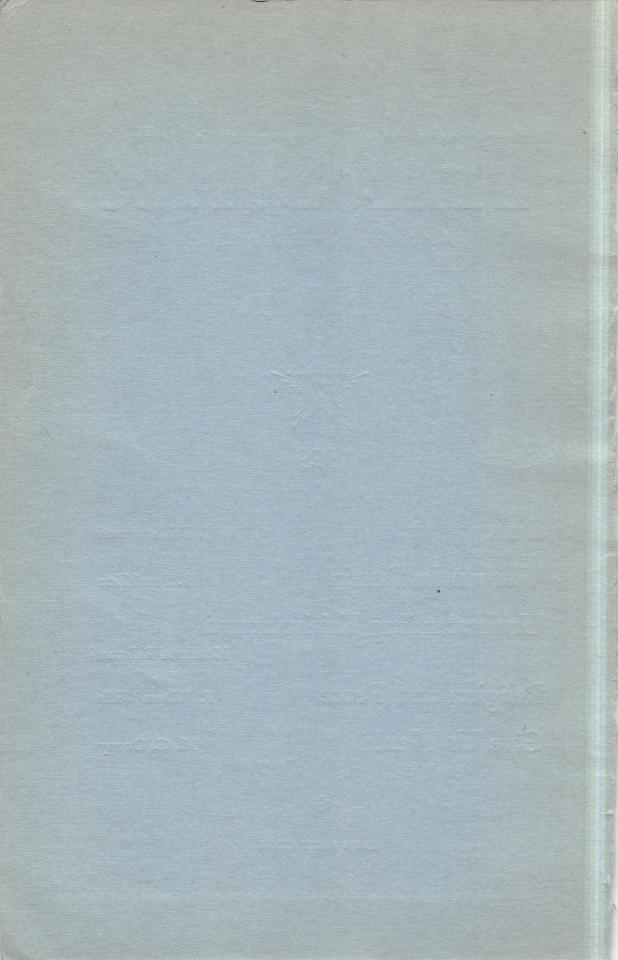
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THE STAR

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PURPOSE

To proclaim the message of Krishnamurti the World-Teacher, and to create order out of the centuries of chaos and bring about the true and harmonious understanding of life. The essence of this message is Happiness through Liberation.

POLICY

- 1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
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CONTENTS

INTERNATIONAL SECTION

A PARABLE		6
NATIONAL S	SECTION	
A DAILY THOUGHT	FROM KRISHNA II'S WRITINGS	7
THE NEW YEAR	IOHN A. INGRIMAN	11
THE THRALLDOM OF EXPERIENCE	MARIE RUSSAK HOTCHENER	15
FLIGHT	DR. E. S. HANDY	20
Women in Russia	BARBARA POLISHKINE	21
THE HAND OF MY BELOVED	IIII.IA K SOMMER	24
THE VOICE OF PEACE	F MILTON WILLIS	25
Тне Неіднтя	IOHN BURTON	27
Undervaluating Motherhood	Itistin Powers	28
JOY—THE RHYTHM OF THE INFINITE	FI SIE HII AND FOY	30
Give Us Men	MARY DITANY	34
LET US REVOLT!	IOUN ELLIOTT	36
The Light of Asia	BARRARA SELTON	37
Understanding Krishnamurti	UPNDIETTA DAI CTON	38
The Starlit Way	MARY MORRIE DIANE	40
The New Image	MAE MAN NORMAN TONG	48
Solanum Tuberosum	MANY DADGLEER	41
ELEMENTARY EDUCATION	THE K COLLEGE	44
THE STAR CAMP	Torre 7	47
The New Image	MAR WAY NORWAY TOYO	48
Animal Mysteries	MARIN BARRARD	48 52
THE EDITOR'S TELESCOPE	IVIARIE DARNARD	
Krishnaji at Adyar (India)	М. К. П.	56
THE GENEVA PEACE CONVENTION	***************************************	56
LIVE IN ETERNITY	***************************************	56
WHITE-ROEAD DANCEDS	***************************************	57
WHITE-BREAD DANGERS		58
FILM-TAUGHT PUPILS	***************************************	58
THE PATH OF RETURN		59
RIGHT AND LEFT HANDS		59
FEMINIST SIGHTS NEW FREEDOM		60
Dr. Sun	***************************************	60
ONE-TRACK MINDS		61
FOR BETTER ADULT EDUCATION		61
HOW TO EAT ORANGES		62
BOOKS BY KRISHNAJI		-64

A Dream Comes Through a Multitude of Desires

By J. KRISHNAMURTI



HEN the mind is tranquil
Undisturbed by thought,
When the heart is chaste
With the fullness of love uncorrupted,
Then you will discover,

O, friend, A world beyond the illusion of words.

Therein is the unity of all Life. Therein is the silent source, Which sustains the dancing worlds. Ah, tell the source to forget itself!

In that world, there is no heaven nor hell,
Neither the past, the present, nor the future,
Neither the deception of thought
Nor the soft whisperings of dying love.
There, there are no gods,
Nor impenetrable Time—
Neither you nor I
But Life which is and is not.
O, seek that world
Where death does not dance in its shadowless ecstasy,

Where the manifestations of Life Are as the burdens that the smooth lake carries.

It lies about thee
And without thee it exists not.
Tear away the veil that separates thee
And join the source
Which sustains the dancing worlds.

Ah, tell the source to forget itself!

(Copyrighted)

Time

By J. KRISHNAMURTI

OR those who have discovered Truth and attained the fulfillment of Life—which is Happiness and Liberation—time and the complications of time have ceased. But those who are still bound to the yoke

of experience, are limited by the past, present, and future.

You who would discover the Truth which is absolute and infinite, must realize that you are the product of the past, and the outcome of your own creation. You are bringing forth out of yourself that which you have sown in the past. And as man is the product of the past, so by his actions of today he can control the future. Tomorrow depends upon today, and therefore today determines tomorrow. By controlling the future you become the master of the future. You bring the future to the present.

Every one throughout the world is bound by the traditions, the fears, the shame, the beliefs, the morality, of the past. If you are constantly looking backwards, you will never discover Truth. The discovery of eternal Truth lies always ahead of you. If you truly understand this, you will not cling to the past. You will not be always conditioned by the thoughts, the actions, the feelings, the ethics of the past, because therein is stagnation, and the bondage of Life. Cut away the bondage of the past, as a woodsman cuts his way through a dark forest to find the open spaces and fresh breezes. For the past always binds, however glorious, however well-seasoned, however fruitful it may have been, and the man who would be free must look eternally forward.

If you would walk, and build, and create in the shelter of eternity, you must not bring the past into conflict with the present, but must invite the future

and thereby bring that future into conflict with the present.

Because your mind and heart are bound by traditions, and beliefs, by the sacred books of the past, by the dark shadows of temples, and remembered gods, you do not understand either the present or the future. Time, as man understands it, is dividing you from your goal. Therefore, to bring time to naught, you must so live now that you are the master of the future, so that the future becomes the present. People love to think of themselves as being glorified in the future, or resting on the laurels of what they have been in the past. What a comforting idea! The belief in your greatness in some distant future will not help you to deal with life in the present, when you are struggling, when there is confusion in your mind and heart.

Not in the distant future did I want to be great, but I desired to be happy in the present, I wanted to be free in the present, I wanted to be beyond all the limitations of time. So I invited the future into the present, and hence I have

conquered the future.

Do not live in the future, nor in the dead things of yesterday, but live rather in the immediate now, with the understanding that you are a product of

TIME 5

the past, and that by your actions of today you can control tomorrow and so become the master of time, the master of evolution and hence the master of perfection.

Then you will live with greater intensity, then every second will count, and every moment be of value. But you are frightened of such a present. You would much rather be conditioned by the past, because you have a dread of the future. But the future is not fearsome to those who walk in the way of understanding. If you would attain to the fulfillment of Life, you must invite the future to the present and thereby create a conflict within yourself. Through contentment you do not find Happiness, but a state of stagnation. If you would know true happiness there must first be that inward conflict, which will bring forth in you the flower of Life.

Put aside the past with all its glories, beautiful and terrible, all its traditions, wide and yet so conditioned, all its moralities that strangle life, and look into your own heart and mind to discover what lies before you in the future. For as you are the product of the past, and as you can control the future, so the future becomes the present and you live in that present.

(This article is copyrighted and is a chapter from a new book, LIFE IN FREEDOM, which contains Mr. Krishnamurti's addresses at the Camp-Fire gatherings in Benares, Ojai, and Ommen, during the year 1928.)

Let the Past Go By

Such also is the natural history of calamity. The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth. Every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shell-fish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. . . . We cannot let our angels go. We do not see that they only go out, that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipotence. . . . But we sit and weep in vain. The voice of the Almighty saith, "Up and onward forevermore!"—EMERSON.

A Parable

There is a mountain, far beyond the plains and hills, whose great summit over-looks the dark valley and the open seas.

Neither cloud nor deep mists ever hide its calm face. It is above the shadows

of day and night.

From the vast plain, no man can behold it. Some have seen it but there be few that have reached its feet.

One in many thousand years gathers his strength and attains that abode of eternity.

I speak of that mountain top, serene, infinite, beyond thought.

I shout for joy.

One day, a man beheld through the opening of a cloud, the calm face of the mountain. He stopped every passer-by, that would stay to give an answer, and inquired of the way that would lead him beyond the mists. Some said take this path, and others said take that path. After many days of confusion and toil, he arrived among the hills.

A man, full of years, wise in the ways of the hills, said, "I know the way. You cannot reach the mountain, O friend, unless you are strengthened by the power than comes from the adoration of the image in yonder shrine."

Many days passed in peaceful worship.

Tired of worship, he asked of men that seemed great with understanding. "Yea," said one, "I know the way. But if you would gain the fulfillment of your desire, carry this on you. It will uphold you in your weariness." He gave him the symbol of his struggle.

Another cried, "Yea, I know the way. But many days of contemplation must be passed in the seclusion of a sanctuary, with my picture of eternity."

"I know the way," said another, "But you must perform these rites, understand these hidden laws, you must enter the association of the elect and hold fast to the knowledge that we shall give you."

"Be loud in the song of praise of the reflection that you seek," said another. "Come, follow me, obeying all things I say. I know the way," cried another.

In the long last, the calm face of the mountain was utterly forgotten. Now he wanders from hill to hill crying aloud, "Yes, I know the way. But "

There is a mountain far beyond the plains and hills whose summit overlooks the dark valley and the open seas. Neither cloud nor deep mists ever hide its calm face. It is above the shadows of day and night.

One in many thousand years gathers his strength and gains that abode of eternity.

I speak of that mountain top, serene, infinite, beyond thought. I shout for joy.

—J. Krishnamurti.

A Daily Thought

(FROM KRISHNAJI'S WRITINGS)

JANUARY THE FIRST:

In all friendship, in all sincerity, I invite you to my window and I ask you to quit your small opening, to come and look through a bigger opening at a more beautiful view. In that spirit only do I speak.

JANUARY THE SECOND:

Put aside all the paraphernalia of beliefs, religions, and ceremonies, and you will find the Truth.

JANUARY THE THIRD: I have a garden In my heart,

O world, Where every flower Speaketh of thee.

Open the gates
Of the garden of thy heart,
O world,
And let me in.

JANUARY THE FOURTH:

You must apply your mind and heart to discover this hidden garden, this Kingdom of Happiness, which lies within each one of us.

JANUARY THE FIFTH:

It is not a Kingdom that lies far off, nor an abode for which we need make a voyage to the ends of the earth. You must find the key that opens all the gates of Heaven, all the gardens of ecstacy; and that key is your own inner Voice, that key is your own intuition.

JANUARY THE SIXTH:

You must cut away the dead branches of life, before you can see the stars by which you can guide your way out of the forest of transient things.

JANUARY THE SEVENTH:

He who would seek that Pool of Wisdom, that Kingdom of Happiness where Truth abides, must first learn to destroy self. He must first learn to appreciate and to feel the greatness of real friendship, the friendship that comes

when you feel one with all things, when you have no existence apart from others.

JANUARY THE EIGHTH:

Self and Truth cannot exist together. The path of self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent.

JANUARY THE NINTH:

He who would walk to that Kingdom of Happiness, if he would be great, must learn to sacrifice the self, however difficult, however impossible it may be for the moment. Before you can think of it through my mind you must have the strength to shatter all prejudices.

JANUARY THE TENTH:

Prejudice distorts the vision, as colored glasses dim the sunshine of the world.

JANUARY THE ELEVENTH:

When once you have seen this Kingdom of Happiness, this garden of many roses, this abode of ecstasy and immortality, when once you have grasped it with a pure mind and a clean heart, then you can always live in that Kingdom.

JANUARY THE TWELFTH:

When you enter that Kingdom, then you begin to understand that the self, the giver of sorrow and pain and all the fierce physical pleasures, has no control over you, has no sway over you—that its dominion and its power have weakened.

JANUARY THE THIRTEENTH:

As you enter into that Holy of Holies where abides Truth, more and more you cease to exist as a separate being. This is the only Truth, this is the only spirituality, this is the only Happiness that any human being can find.

JANUARY THE FOURTEENTH:

If you have seen the ordinary, physical vision of beauty it often recurs in moments of trouble. It is the feeble mind and the weak heart that soon forget the beauty of it, and so eventually forget that beauty which is lasting and that Happiness which is permanent.

JANUARY THE FIFTEENTH:

You must ask yourself what you have done. With all that you have at your disposal, with all those things which you think are really vital and important, what have you done? In what way have you given, in what way have you grown, and in what way have you led others?

JANUARY THE SIXTEENTH:

Are any among you happy? Have you, any of you, tasted Eternity? Do you know what Immortality is, what Truth is?

JANUARY THE SEVENTEENTH:

Do not invent phrases; do not cover the Truth by things which are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

JANUARY THE EIGHTEENTH:

Are you going to make Him bend your temperament, make Him believe all the things which you believe? Are you going to persuade Him that your path is the best path? Because if you are going to do that you will find that you have lost the glory, that you have lost the precious jewel, that the sun has set for you, nor will there be another sunrise.

JANUARY THE NINETEENTH:

I belong to all people, to all who really love, to all who are suffering.

JANUARY THE TWENTIETH:

Because I really love, I want you to love.

Because I really feel, I want you to feel.

Because I hold everything dear, I want you to hold all things dear,

Because I want to protect, you should protect.

JANUARY THE TWENTY-FIRST:

In the discovering of Truth you pray, naturally, for comfort, but you should pray rather for understanding. Comfort is pleasant, comfort is delectable, comfort is satisfying, but comfort does not give substance, does not enrich the soul—it merely stagnates, and forms a green scum over the mind.

JANUARY THE TWENTY-SECOND:

Because Truth is dazzling, because Truth is powerful, annihilating and yet constructive, you do not desire Truth in all its nakedness, in all its purity; so you clothe it, you call it by pretty-sounding names, so as to comfort yourself with those names.

JANUARY THE TWENTY-THIRD:

It has been my lot to deceive myself behind colored glasses so as not to be dazzled; but I had to remove those glasses through sorrow, through suffering, through the desire and the incessant prayer for understanding.

JANUARY THE TWENTY-FOURTH:

I would that you find the Truth for yourself, the Truth of your own understanding, of your own creation. For authority is like a cloud. It darkens and it does not clear, it hides the face of the mountain.

JANUARY THE TWENTY-FIFTH:

Friend, if you would see the Glory, if you would see the face of the Beloved, you must have a pure heart and a tranquil mind.

JANUARY THE TWENTY-SIXTH:

If you have a mind that is without prejudice, that is not narrow, that is understanding, Truth will come, Truth will invite you into its abode, which is your own heart, your own understanding.

JANUARY THE TWENTY-SEVENTH:

And what is the purpose of life? It is the freedom of life, the liberation of life from all things, the liberation which comes when you have gone through all experiences and are, therefore, beyond all experience.

JANUARY THE TWENTY-EIGHTH:

I hold that the present chaos, anxiety and struggle, arise because life has been bound and maimed, and Truth has been limited and conditioned. Human beings throughout the world have put a limitation on Truth, they have stepped it down. The understanding of life has not been the predominating factor but rather the belief in innumerable doctrines, countless gods and religions.

JANUARY THE TWENTY-NINTH:

It is essential to love, for through love you grow, you expand, you live as the bird lives in the free air, joyous at all times.

JANUARY THE THIRTIETH:

When you have the mind, the emotions and the body in perfect co-operation, assisting each other, developing each other, encouraging each other, that veil which separates you from the Truth will be destroyed.

JANUARY THE THIRTY-FIRST:

A cultured person is one who is not prejudiced in any manner whatsoever, who is desirous and capable of examining all things impartially, who does not let his emotions and prejudices play havoc with him.

I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages is not essential.



The New Year---And a Resolution

By John A. Ingelman

Brothers of the Star—in this our world of the unreal wherein we all labor under the illusion of time and space—we are at the beginning of a New Year.

It is a time-honored custom on such an occasion to make New Year's resolutions. Most of us are fortunate enough to understand that we are lacking in some qualities or virtues, and the acquisition of those in which we feel most deficient is often chosen for the year; ambitions and desires also add their quota to the resolutions. This custom is most excellent, but the number of good resolutions tends to scatter our efforts when the will is not strong enough to guard against the momentum of habit and self-indulgence.

We doubtless stand at the dawn of a most important year, a year during which many will find themselves unconsciously and suddenly facing and deciding vital issues, about which Krishnaji has declared there is no reconciliation.

It would be well for us, then, carefully to choose and practice that quality during the coming year which will enable us to meet any unavoidable decision, the now tremendously rapid-moving tide of evolutionary current presents, because "One greater than our books, our rites, our religions, our beliefs, is here."

However different our temperaments, however varied our weaknesses and our strength there is one resolution on which every one of us might concentrate during the coming year, for it is all-inclusive, and is the goal of all Life. It is the realization of our own divinity. It is the central theme of Krishnaji's teaching. "There is no Teacher," he says, "except the Teacher within one, there is no truth except the truth of self-realization, which unfolds to the individual the goal, which is the destruction of the separate self, which is the union with the Beloved, the union of the Spark with the Flame."

It is self-evident that in direct proportion to our gaining this realization, imperfections cease to be, so if our efforts are strong enough, we can afford to forget our weaknesses. Do not the experiences of all suffering or joy, love or sorrow, failure or success, through one form after another, add control, which is power, to the Soul within, until the hour strikes when the life of the spirit seals it with its truth? Surely we all agree that this realization is the one all-important resolution to strive for during the coming year, though our ideas may differ widely concerning the best means of attaining this goal.

In this connection, may I again draw your attention to the similarity in essence between Krishnaji's words and the *Bhagavad Gita*. Krishnaji says: "Without a heart which is calm and yet vibrant, you will not understand the flame which is always dancing, which is always alive, everlastingly burning. So, in order to produce that creative dance of love, you must have within you this realization, that you are part of the flame, part of that eternal world in which there is Liberation and Happiness."

Says the *Bhagavad-Gita*: "The Self shines in all, but in all it does not shine forth." "I, O Gudakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings."

The seeker after Truth must verily see the One Self in all things, and then act for and as the Self in all seemingly separate selves. That, I think, is the attitude we should endeavor to gain and hold, if we wish to make the realization

of our own divinity our outstanding resolution for the coming year.

The heresy of separateness, inherent in matter, and imposed upon us through our contact with form, is only transcended as experiences garnered by the personality open up windows for the Life within to manifest its triune attributes of Will, Love, and Understanding. But alas! ere very definite progress can be made the aspirant to Truth must first clearly see his limitations and his ignorance, must rid his mind of innumerable prejudices, superstitions, and illusions, once useful in the building of that mind, which in its turn became the specific vehicle for the sense of separateness—the colossal illusion.

It has been truly said that humility is the beginning of wisdom, for as the mind sheds its cargo of traditions, accepted ideas, and superficial current opinions, one becomes profoundly conscious of the fact that one really does not know anything. At a natural sequence, the claims of the desire nature and the sense of possessions become unsubstantial. "When you have found the beginning of the way, the Star of your soul will show its light; and, by that light,

you will perceive how great is the darkness in which it burns."

Our signal endeavor in trying to achieve our objective, if we decide to take this resolution definitely to heart, should be that of turning the mind consistently toward the sensing of the Oneness of all Life, not in a theoretical way, but actually trying to *feel* one's unity with every human being. For example, in walking down the street, we should feel how we are part of the One Life in every passer-by. However, should this be conducive to vagueness or inefficiency in our everyday affairs, the practice should be discontinued, until concentration and accuracy are again established, as these qualities, already acquired, should not be jeopardized.

The face or an action of a person may not be beautiful, but even then we should try to feel our identity therewith, see them as facets not yet polished, mystic mirrors, dust-covered, not yet able to reflect the lustre of the Self within.

The success of one's efforts can well be gauged by an increased sense of all-inclusiveness; by the disappearance of worries, pride, the sense of superiority, intolerance and criticism, which all belong to the separate self and have no existence when one sees the Beloved, dwelling in all.

What real cause is there for jealousy or envy when there is only the One? What is there to fear, when one is an integral part of all that is? What treasures are there to long for, when there is only the one Treasure worth possessing, that of Divine realization?

To the candidate for Truth, all these weaknesses have once been essential, but should now belong to the past. In *Light on the Path* we read: "All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one as they are surmounted. The virtues of man are steps indeed,

necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this the wonderful complex separated life exists, then, indeed, and then only, he is upon the way. And when he has found the end, its light will suddenly become the infinite light."

In order that we may realize the infinite light, the one Perceiver as our true

reality, we must have had all experience in conditioned existence.

The whole manifested universe verily exists for the evolution of Soul.

Soul is the expression of the One Perceiver, plus the experiences gained in conditioned existence. To know a thing, it must be perceived. This involves

three factors—the perceiver, the thing perceived, and perception.

Life makes magic mirrors in which it sees itself, the One Self, reflected. The whole of evolution is a process of mirror-making; in all the lower stages we see the imperfections in the mirrors, which prevent our seeing the Self as it is. As the image in a perfect mirror is an exact replica of the object reflected, so a perfect spiritual mirror reflects Life—the Self as it is. The seven-principled vehicles of a perfected man would be such a spiritual mirror. The whole process of evolution is involved in this mirror-building, from that of the atom, reflecting only force in a consciousness still sleeping, through the animal, which reflects sensations and appetites to a consciousness not yet aware of itself, through the man, conscious of his separate self to the soul of an advanced man who views separative life from a universal standpoint, to the Divine Man in whom the perfect reflection becomes the reality itself.

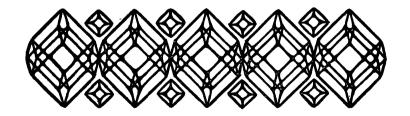
Thus it is evident that man from the very start is potentially a complete spiritual being, but is not yet conscious of the One Life except through a one-sided window which reveals to him what appears to be a separate unit of Life, and causes him to say, "I am myself and no other." This is the *ahamkara* principle. When we understand this and sense that our seemingly separate life is but an aspect of the One Life, we then begin intelligently to act from the stand-point of Life itself: this is altruism in the highest sense, and marks the awakening of the Christ principle in man, as he acts for and as the Self in all creatures.

He will then meditate on manifested Life in all its phases as aspects of the One Life, and strive to see himself, the One Perceiver, mirrored in the whole objective universe. This is the highest type of that which Patanjali calls "meditation with a seed." This life of action inevitably and ultimately leads to one's conscious identification with the Self in all. Thus true realization is attained—meditation without a seed—samadhi.

In conclusion, there would hardly seem to be the slightest need to suggest the cardinal reason for every Star member to concentrate all his efforts on this momentous Self-realization, not only for the present year, but for years to come.

It is, as we all know, only at very rare intervals in the history of the human race that a Great Teacher comes forth. And when He comes perchance some among us will sense the import, but none may know or venture to describe it for us more adequately than He Himself, when He says: "As when the rains come the little streams and the great rivers are swollen with waters and draw nearer and nearer, hastening toward the sea, so when the Beloved comes, so when the Beloved is with you, you will attain more quickly; the rivers of your hearts and minds will be burdened with many waters which will hasten you toward that goal which is Liberation for all. So that, if you have that mind and that heart, time as such does not exist, you need not wait for evolution to hasten, to urge you on, but because you have perceived the Beloved, because the Beloved is with you, you will have your hearts and minds enlarged—even though it still takes a very long time—so that you will enter into that ocean of Liberation and Happiness. The weak will be made strong, and the strong will quicken their strength. Those who love will have their love magnified and glorified, and the sorrow-laden will seek comfort; and they will have comfort, for in themselves alone lies the comfort which they seek. It is because the Beloved is with you that all these things are possible."

Fortunate indeed are those who listen to His Voice; still more fortunate those who understand; but immeasurably more fortunate those who, having rightly resolved, find within their hearts the realization of His Truth—their own.



The Thralldom of Experience

By Marie Russak Hotchener

AVE you ever witnessed the experiment of a ship being directed by radio, making its way in and out among the other vessels, yet wholly without the usual officers to guide it? It answers automatically the will of the radiographer, and its experiences are but the result of the invisible waves of power imposed upon it. According to the recep-

tivity of the ship is the readiness with which it responds to the power, but it has of itself neither volition nor understanding.

One who has witnessed the experiment will more readily understand how very much like that ship are the majority of human beings, and how automatically they respond to the impelling power within them, carrying them through the many experiences of life, and constantly doing so without understanding the meaning of them.

Yet to gain understanding is one great purpose of life, an aid to its fulfillment. When understanding has been acquired it gives a self-transcendent power that is unlimited, but to attain it there is required of the individual a persistent determination to achieve and to cultivate the cognitive faculty of intuitive, perceptive listening, a hearkening for the *meaning* and reason of an experience. This gives the power to pause, observe, and search, and to try to understand. The meaning must be there since no experience, great or small, but contains elements of Truth within it.

There is no other way to attain it, no other way to make that hidden meaning a part of one's understanding but by thus pausing, observing, and searching for it in each experience of daily life.

The extrovert, one whose consciousness is turned to the outer things of life—to the farthernesses rather than to the nearnesses—will probably exclaim, "What a bore to study one's experiences with such care! I prefer to create new ones if I can, to enjoy the good ones, and to forget or ignore the bad ones."

The introvert, with characteristics the direct opposite of the extrovert, will probably say, "Why should I bother to take the time to study my experiences? I prefer to read and study those of others, enjoy myself in the pleasant ones, and

endure the unhappy ones of my own."

There is little interest on the part of either type to seek the meaning of life's events. In fact the reactions from them in both these types do not penetrate the consciousness deeper than the realm of the emotions: the mind does not seem to have the power to carry the consciousness across the dead line of disinterest into any greater knowledge than whether experiences give pleasure or pain. Such types are as yet young in the experiences of true culture. It may offend their pride to hear this; nevertheless it is true.

At this stage of the evolution of humanity there are but few of the more cultured ones, those who study and understand what the happenings of life mean. They are of a third type of person: one who has learned sufficiently from outer experiences to discover the impermanent elements in them, and from inner experiences to inspire his determination so to grasp and study the experiences that come to him (and even deliberately to create them) that the permanent essential of Truth within them may be discovered and assist him in fulfilling the purpose of his existence.

Humanity is too young at this present stage for this third type to be much in evidence. The lack of these qualities in humanity in general makes it necessary for a World-Teacher to come from time to time to establish the next par-

ticular requirement for its progress.

At the time of Christ, the world and our present humanity were in the midst of an emotional development, the *Emotional Age*. In that far time our experiences needed to teach us the right way to love. The Supreme "so *loved* the world" that He sent the Christ to tell humanity, "You must learn to love one another."

(One marvels how many times that word love occurs in the teachings of

the Christ!)

The humanity of that far time had to study its experiences in relation to the emotions of gentleness, kindness, love. Many earnest people learned the lessons; very many did not. That is one reason why there are so few in this later day who, when things happen, are able to react to feelings other than those of pleasure or pain.

Since those long gone days when the World-Teacher personified a sacrifice to Love, the world and its humanity have moved onward, and have reached what is known as the *Mental Age*, a later one than when the experiences of in dividuals were predominantly emotional and when the Teacher taught them to

love.

This later *Mental Age* needed also a World-Teacher, it seems that the Supreme has now shown that He has so *Understood* the world that He has sent one to teach men to *think*, to *understand*.

(One marvels how many times these two words occur in Krishnaji's writings! We do not see the word love many times, but in every page there is the

admonition to think, to understand experience.)

The value of a World-Teacher is that he sows the seed of the new character-necessity. He posits the concept and leaves people to search for the details of its application in their own experiences, that they may further their development of self-consciousness—the purpose of life—through their thinking and understanding.

I do not think that Krishnaji values love less, but understanding more, as of greater importance in this Mental Age. According to him, to be in love with Life means to understand experiences, to seek them, and thus attain Truth.

How is it to be done? One might say by erecting at the actional, emotional, and mental crossroads of life's experiences that sign that has been found helpful at physical crossroads: "Stop, look, listen," and then follow these actions with enough interest to analyze the elements in the experiences that will impress

their meaning, their lessons, on the understanding. If this is not done experience will continue to be a thralldom instead of a means to freedom.

Few persons realize what an absorbingly interesting game it grows to be when one *does* begin to pause, segregate, and analyze the happenings of one's days. At first in the busy lives of people it may only be possible at the end of the day, but one will soon find that he will not be content with that time only, and will begin to search out the meaning of the events of the day *as they happen*, and he will be interested, amused, and sometimes ashamed, to find how very thoughtless, unguarded, uncontrolled, and unwise he has been.

When this stage of self-recognition, self-analysis, and self-understanding is reached, even though one may be far from the goal of self-unification, there will be left an inner gladness that it is not possible to feel while one is still dominated by the vagaries of the personality instead of by the intelligence of the Ego. One will actually feel himself as two-fold and be able to recognize and to discriminate between *impulses* of the lower nature and the *intentions* of the soul.

In fact one may feel at this progressing stage as if the soul said to one: "What a simpleton you have been all these lives playing around and not trying to understand the meaning of life, so that we might become unified and work together into a more rapid attainment of Happiness and Liberation."

In beginning the analyses of experience there are one or two points to keep clearly in mind, as they will help the aspirant to avoid confusion:

Realization and understanding are not to be accomplished to any great extent by the consciousness of the personality before it is trained in mental processes, and therefore it has at first to be, as it were, forced or deliberately carried into these higher states of mind. Only practice can accomplish it, strong, persistent effort. These higher states of mind have not been habitual, and only in the midst of the actual experiences, while concentrating the mind upon them, and through meditation upon the more or less hidden, unusual, unsuspected elements in them, can the consciousness be sufficiently expanded to the states of realization and understanding.

Another thing: there are many subconscious factors in the personality that should be dislodged, studied, and re-educated in dealing with the hidden elements of experiences. They disclose our habits, our tendencies, our reactions to experience. As a general rule these actional, emotional, and mental sub-personalities, creatures within us, have led us to regard experiences as things (pleasurable or painful), not as opportunities for character-building. They have helped us to weep, to be depressed, to feel ourselves victims of fate, and to resent unpleasant occurrences, rather than to consider them as opportunities to remain unmoved by grief or worry, to avoid self-pity, and to search for the lessons or meanings within them. In fact these subconscious creatures are the beginnings and the endings, the sum total of the habits of the majority of people—habits which have been born and educated principally by emotional experience: they need to be re-educated by the mental faculties of analysis and reason.

They are the "problems of the valley," in contradistinction to the "certainties of the mountain top."

Krishnaji made the statement recently that his message is practical to the individual only if he first realizes his limitations; that it is from there one must start, from within oneself, "right from the beginning."

It would seem therefore that "the very beginning" is to grasp even the simplest experiences of daily life as opportunities for the observation and reeducation of our habits, if they do not already express soul-culture.

Have we the patience, the persistence to do it? Have we the courage that it requires? It does take courage!

I am reminded of one who did possess the courage, but it needed some tragic and unusual experiences to lead him to it. They occurred about fifteen years ago, before "prohibition" was decreed.

A young man, of fine family, living in one of the largest cities of the west, was a dipsomaniac, and his father and mother were deeply grieved over his drunken habits. The father was compelled many times to go to the saloon that the son frequented, in order to rescue him after an all-night drinking bout.

Once, when the father was absent from the city, the mother herself was compelled to go to the saloon to fetch her son, after he had been drinking all night. She managed to get him into her carriage and they were driven home. On arriving there, in helping to lift him from the vehicle, she slipped and fell. She struck her head on the stone pavement so violently that it killed her.

When her son became sobered sufficiently to realize that the death of his adored mother was the fault of his drunkenness, he almost lost his reason in his sorrow and remorse: consequently he resolved to stop drinking for all time.

He told his father of his resolve, and asked him to suggest some way to help him to keep out of temptation's way. The father suggested that he take passage on a certain sailing vessel for a voyage around the world, as on this vessel no liquor was allowed. The son eagerly accepted the suggestion, and the voyage was arranged.

A few days before sailing the son dreamed a strange and vivid dream. He said his mother had come to him in it and had told him he was taking the way of a coward to rid himself of drinking; that it was the weak who put themselves beyond the reach of temptation by running away from it; that his fault could

be permanently corrected only by facing and conquering temptation.

The dream so impressed the son that he abandoned the voyage. Instead, he went to the owner of a fashionable hotel, told him his story, and asked his permission to serve drinks to his customers at the hotel bar. The permission was granted, and in a short time the temptation to drink, constantly at hand, was overcome. The habit was completely cured, and the man for many years since has held important positions in the city's government.

He told his friends some years later that in thus overcoming his desire for drink he had so strengthened his character that he found little difficulty in con-

quering other troublesome desires.

The meaning of this unusual, tragic experience is not difficult to find: The overpowering domination of a degrading desire became fully recognized by the young man and was understood and conquered.

If we ponder well our own lives we shall discover that there have been many important events in them; not so tragic perhaps, and we may not have had such a guardian angel as that man's mother to help us solve the problems in them, or to discover their hidden lessons: we should do it for ourselves.

Truth becomes a permanent part of our consciousness only when we understand. Others may act as guide-posts to us, as does the World-Teacher, but we must walk the path of Truth ourselves.

It is simply appalling (the word is not too strong) to realize how many stirring events must occur to the unthinking individual before there is a sufficient quantity of *root-elements* to become synthesized into any one soul quality, so that it can be expressed naturally and habitually as indicative of soul-culture!

For ages and ages the simple, ordinary events occur and no understanding of their underlying purpose is gained. Even when a person is told, urged, and the necessity for it is impressed on his mind, he does not at first seek to understand; then it becomes necessary for Nature to *force* the mind to understand through sudden, tragic, or sorrowful experiences. Before this happens people are thoughtless, careless, indifferent, ignorant: evolutionary events finally force them to be thoughtful, careful, attentive, wise.

Has it ever occurred to the reader the countless number of emotional experiences that are required through ages and ages before any measure of control is gained? And, even so, how very little of it as yet is possessed by the average person?

Suppose one's entire emotional experience were to be synthesized today (as is done after death), how much real knowledge or understanding would be synthesized and conserved as a nucleus for one's character in another incarnation?

What does this after-death synthetic process do? It sifts out all the essential from the unessential details of past actions, emotions, and thoughts of the personality, synthesizes them, and then conserves the essentials in the permanent consciousness of the ego, where they remain until required for another incarnation. They are the seed-elements for the characteristics of the new personality.

The unessential elements pass out through the sieve and remain in the impermanent levels where they were created, and where they will eventually atro-

phy and disintegrate.

It is a very disquieting thought when one tries to imagine how many permanent essentials will result from one's present lifefull experiences. How many of them have contributed any essential lessons at all, through our having searched for and understood the hidden meanings in them? The only way to judge the matter is to begin "from the very beginning" of our characters and give them detailed, serious consideration.

If we analyze an experience at the time it happens, and then search for the lessons it contains, and impress them on the consciousness by understanding, practicing, and living them, we shall find that it is we ourselves who are doing

the sifting and conserving at the death of each experience itself.

This means for each one so doing it liberation from the thralldom of experience, because it unifies the consciousness with those permanent, underlying elements of life's lessons which constitute Truth for each individual. When that unity with Truth is attained which sufficiently impresses a quality that is lacking in one, there will be no further need for unpleasant experiences to teach it.

Friends, all our life is a succession of experiences, contacts with events, people, and manifold objects, happenings that fill our days as we pass along, and in which our actions, emotions, and thoughts have a vital part. What are we doing with these experiences? They are the thoroughfares of life and, as we journey along them, if we pause and listen intently, we ourselves shall hear the inner voice of reason and intuition explaining what they mean to the soul, a meaning that will far transcend the spoken word or willing pen of others.

Flight

(To Krishnaji, at Sea)

By Dr. E. S. HANDY

O White Sea-gull
Flying into the wind
Sleek head, back and breast cleaving air,
Wings steady, but atremor,
Perfect thy art of bending wing to wind in
flight.

Knowest thou thy secret?— With thee 'tis not to know, but to be That ultimate reality of thy life Flight.

Flight on wind Flight through sun and rain Flight over sea Gull-flight.

Mothered by air
Sometimes calm and gentle, soothing as a summer's balm,
Or raging tempest roused by moods of heat and cold of earth and sky
Thy form, the perfect child of flight
To me reveals the secret of the transient and the eternal
Of the instant and the Infinite.

When at the end of ages the tides of wind and sun and sea have ebbed
Into the unbroken repose of world-sleep
In that moveless silence will remain no trace or memory of thy beautiful
Form, or of thy glorious voyaging
But only, in the silent heart of the unknowable-at-rest
That glorious secret of thy life's magic—Flight.

So with life's Messenger
Thou who knowest Thy secret, our secret,
Winging Thy glorious flight
On winds of circumstance,
Through sun and rain of human joy and
sorrow,
O'er turbulent sea of earth-bound souls;

When Thy flight-of-the-Beloved is winged to its consummation,
When in life's heart there is repose,
Then shall remain in us the glorious secret of Thy life's magic—
Flight.

Women in Russia

By BARBARA PUSHKINE



HE regulation of the position of women is perhaps of the most vital importance for the evolution of humanity. To my mind it even supercedes in importance the question of peace.

However mighty the financiers who promote war for reasons of their own, women, if they chose, could be more powerful still. There is no denying the fact that if women had the wisdom, the presence of mind, and the courage to take matters into their own hands the World War might have dwindled to the size of a small one, short in duration, and millions of young lives might have been saved. Had the women of all nations-the German as well as the Allied ones-refused to take the place of men in munition factories and different public functions, the war would have had to cease by force of circumstances. The women of the warring nations have not done this and they have reaped the results of their lack of understanding in their own sorrow and bereavement and-more cruelly still-in the sight of their maimed and crippled husbands and sons. Let them remember that even the most aggressive governments and the most greedy financiers would hesitate to enter into another war, if all the women of the world would pledge themselves on the most solemn oath, now, in time of peace, not to help in any way any activity connected with war, not even the sewing of underwear or the knitting of gloves for soldiers, not even in the tending of the wounded; men-doctors and their assistants can nurse them just as effectively, and if this latter work keeps a great many men away from the battlefields so much the better, since so many limbs and lives would be saved from insane destruction.

War is exclusively men's work, so let them carry it on entirely with their own hands. If any rebellion is at all needed in the world in our times, the first and foremost revolt must be that of women against the sufferings imposed on them by war. All the markets in the world are not worth one mother's tear over the body of her dead or crippled son. Having thus unburdened my heart, I revert to the question of the role of women in the future destiny of humanity.

It would appear that this is the pivot on which civilization will turn in another direction. If England's women grasp the opportunity offered them by the famous 'Flappers' Vote' (the Bill giving the vote to women of 21 years and over, which was given the considerable numerical preponderance of women over men in that country), they might change in two or three decades the political and social life of England, and give a new trend to civilization in that country at least. However, an outline of a new state of things, as regards women, is being sketched out in the surprise-box of the world—I mean Russia. Many nations have always felt a little uneasy when thinking of Russia, not so much because of her vastness or her political might, but because no one ever knew, least of all the Russians themselves, what she would do next.

In the position of woman, as in a few other important things, Russia has made a tremendous leap forward, leaving far behind the psychology and the practice of the rest of the world. In order, however, to understand the nature of the spring-board from which this leap was taken, a brief sketch of the history of women in Russia might perhaps be useful.

In the old days, before the yoke of the Tartars had crippled the life of the country, women were free and seemed to have played a prominent part in political and social life. History and legend have handed down the names of several women who had skilfully governed the country and were the terror of the hordes which were constantly hovering round the borders of the small princedoms which constituted the Russia of yore. The rule of the Tartars lasted three hundred years and during those centuries

they wiped out the old culture which was considerable. Thus, as far back as the twelfth century, the city of Kieff possessed the largest library in Europe. With the old culture went the freedom of women. After the power of the Tartars was overthrown, Russia had to build up a new civilization; but it was necessarily tinted in many ways by the influence of the former Asiatic rulers. This made itself felt very strongly in the fate of women. The custom-if not the law—made them practically the slaves of their husbands and fathers. They were relegated to the terem, a part of the house segregated from the rest of the building; they lived there surrounded by a number of girl-friends and a staff of female servants, appearing at banquets only at the summons of their lords and masters, and then only to hand around liquors to their husband's guests.

Time in the terem was whiled away by the practice of art, music, and artistic embroidery. Choir-singing rang all through Russia and the atmosphere of the land has ever been, as it is even now, saturated with song, for art is the essence of the Russian soul. Young and old, rich and poor, sing in joy and in sorrow, oftener in sorrow—in the church, in the home, in the publichouse, on the road. Somebody said that the Russians are a nation of artists governed by brutes. I wonder if anyone out in the cold-hearted West senses the suffering im-

plied in these words.

Naturally, girls could not dispose of their persons as they liked. They had to marry the man chosen by their parents, often seeing him for the first time only at the wedding. Divorce was an unheard-of thing and the wife was tied to her husband for life; but the husband could quite easily get rid of his wife by merely shutting her up in a convent, then he was free to marry again. This way of disposing of an embarassing wife was often taken advantage of. Thus the Tsar Ivan the Terrible had seven wives; most of them were forcibly turned into nuns when he judged it convenient. Serfdom, which crept gradually into the life of the country, made the peasant woman practically the slave of the land-

Peter the Great in his reforms left the position of the peasant woman untouched,

but he put an end to that state of things among the upper classes. With his volcanic way of doing things, one fine morning he commanded the ladies to appear at the "assemblies," or evening parties, in European dresses and on an equal footing with the men. The old-fashioned people grumbled timidly (for there was no trifling with Peter the Great) at the "immorality" of it; nevertheless, women were thus liberated at one stroke from the seclusion of the terem.

Russia evolves by leaps and bounds. So did the Russian woman. From the strict limitation of the terem they jumped straight The death of Peter the into freedom. Great was followed by three-quarters of a century of feminine rule, broken only by the two years' reign of Peter III. The latter was successfully helped out of a bored and colorless existence by his wife, Catherine the Great. Four Empresses succeeded each other on the throne almost uninterruptedly; and this could not but raise the prestige of woman to a considerable height. Their influence at Court made itself felt; they often took the lead in diplomatic intrigues and plots. When Catherine II proclaimed herself Empress, the young princess Vorontzoff-Dashkoff was the first to enter the capital, on horseback at the side of her sovereign and friend.

In the second half of the eighteenth century, Catherine the Great laid the foundation of the education of women, which up to that time was confined exclusively to the home. Taking for her pattern the school of St. Cyr in Paris, she founded the first boarding-school, named Smolny, for girls of the aristocratic families. It was located in a beautiful building in Petrograd, with extensive grounds running down to the Neva, and it flourished right up to the Bolshevik Revolution, then the Bolsheviks turned the house into their headquarters. The further developments of this type of school were peculiarly Russian, and Smolny served as a pattern for numerous other schools of the same kind in many of the large towns of Russia.

Most of the pupils were educated at the cost of the Crown; the rest paid a fee for their tuition ranging from \$20 to \$250 a year. This fee covered not only the teaching, but clothing from head to foot in all

seasons, text-books, doctors, medicines, special diets, treatment in sanatoriums when necessary, holidays, theaters, concerts, excursions. The girls receiving free education were on exactly the same footing and enjoyed the same advantages as the paying pupils. Applicants were, of course, very numerous; their fate was decided by chance. If the girl drew out a lucky number at the annual ballot she was admitted to the corresponding school.

Those "institutes," as they were called, ranged in degree according to the contingent of the pupils. Smolny, the oldest one, was for girls of aristocratic families; the others were for girls of the nobility too, but of lower rank; others again were for merchants' daughters, and one of them was founded for the daughters of Court lackeys. Later on castes and classes intermingled and only a few institutes kept their social exclusiveness to the last.

The only difference between the many institutes consisted in the social groupings; in all other respects they were absolutely similar. The same-degreed professors (the best available in all cases) taught in all the schools; the program of studies was exactly alike. It was extensive, comprising twelve subjects besides drawing, painting, housekeeping, dancing, instrumental music, choir and solo singing, and gymnastics.

The course extended over seven years and the best pupils could, if they liked, stay another two years for training in teaching. All these schools were under the direct patronage of the successive reigning Empresses who used to take a keen interest in them and visited them very often. The headmistresses, usually ladies of high social rank, had free access to the Empress.

Several times during the season the girls were taken to the Opera and the dramatic theaters, when the houses were filled exclusively with those schoolgirls and with boys from military and civil schools also under the Imperial patronage. On these occasions no tickets were sold to the public

and the best singers and actors were commanded to perform.

Two or three times in the year the girls were invited to spend the day at the Imperial residence, near Petrograd, where they had their meals with the Imperial Family, were driven around the parks in four-in-hand coaches attended by footmen in red and gold liveries, and had a dance in the evening, when the Emperor and the Grand Dukes, old and young, made a point of dancing and flirting mildly with the girls. The first prizes for studies—the initials of Catherine II were wrought in solid gold and fastened to a ribbon of white and gold—were distributed yearly by the Empress in the presence of the assembled Court.

On the whole those institutes gave their pupils a high intellectual and artistic training, refinement, and culture; they formed their characters by early rising, hard study, strict discipline. They turned out self-possessed and cultured women with an indelible stamp of good breeding, and with traditions of loyalty to God, the Tsar, and the nation.

Sometimes it was thought that those schools kept their pupils too much away from real life and made them unfit for life's battles. But this opinion has been disproved by the facts. At the 150th Jubilees of Smolny a list was read of the names of all the former pupils who had taken a prominent part in the public, artistic, and scientific life of the country, and the list was amazingly long. Subsequent events, which I shall mention later on, have shown of what strong stuff were made the ethereal maidens who were supposed to feed on dew-drops and flowers, and to think that loaves of bread were growing on trees. I have described these schools rather at length, because they have played a prominent part in the psychological make-up of the Russian woman and have thus influenced the social life of the nation to a great extent.

TO BE CONTINUED.

The Hand of My Beloved

By Julia K. Sommer

I touched the hand of my Beloved Long years ago, when still a maid, Hurrying home one day at dusk I passed a woman old, wending slow With heavy burden down the street. I turned and said "May I of service be?" And took the heavy burden from her. The touch of my Beloved's hand Thrilled through me giving strength to

And inward joy that tarries to this day.

I touched the hand of my Beloved When, as a woman young, Eager to succeed in life and work, Wanting to become most wise through books.

I paused to listen to the call of those Who came into my life as friends. I served them, oft ignoring books. I learned instead through joy and sorrow, Gaining a wisdom deeper far than books Because of my Beloved's touch.

I touched the hand of my Beloved When, oftimes in woods and fields My heart thrilled with the joy of life; Or keen eyes found a tiny flower Op'ning its heart to light from out a crevice

In hostile pavement, barren of earth; Or when, with canopy of night o'erhead, My mind gazed searchingly at distant

And, yearning to know Truth, I felt The One Life, His Life, pulsing everywhere.

I touch the hand of my Beloved When, seeing the human need— In crowded city mart where many Fight their way through streets of greed Midst lure of gold and power, Their faces hard and grim with struggle, Lost or won, to gain mere earthly prize-I call upon the help of my Beloved That I may be a channel for His Life Which, piercing through their masks of woe,

Should waken in their hearts a lure divine.

The Voice of Peace

By F. MILTON WILLIS

"Other sheep I have which are not of this fold; them also must I bring and they shall hear my voice, and there shall be one fold and one shepherd."

"Thou shalt love thy neighbor as thy-

self."

"Blessed are the meek, for they shall inherit the Earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be

called the children of God."

"Ye have heard that it was said of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

"All things whatsoever ye would that men should do to you, do ye even so to

them."-Jesus.

"Unto every one of you (Muhammadans, Jews, Christians, Sabians, Magians, and idolators) have we given a law and an open path, and if God had pleased He had surely made you one people. But He hath thought fit to give you different laws, that He might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will He declare unto you concerning which ye have

disagreed."

"Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the most considerate manner; for thy Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. If ye take a vengeance on any, take a vengeance proportionable to the wrong which hath been done you; but if ye suffer wrong patiently, verily this will be better. Wherefore do thou bear opposition with patience." (It should be remembered that this teaching was given to a fierce and bloodthirsty race, and that consequently the "proportionable vengeance" was introduced

by the Teacher in order that the ideal might not be quite out of reach of the young souls of His followers, whether in the Arabia of his time or in the Muhammadan countries of today.—F. M. W.)

"Let there be no violence in religion. The 'infidels' are but unjust doers. If they desist from opposing thee, what is already past shall be forgiven them."—Muhammad.

"From the cotton of compassion spin out the thread of love; make the knots of abstinence and truth; let your mind put on this thread."—A Teacher of the warrior Sikhs—Nanak.

"The ways unto God are as the number of the breaths of the sons of men."—A

Dervish Saying.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Partha."—The Bhagavad Gita.

"Let him not be angry again with the angry man; being harshly addressed, let

him speak softly."—Manu.

"Hatred ceases not by hatred at any time; hatred ceases by love. To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me."—Buddha.

"Harmlessness is the highest duty."-

Mahabharata.

"One God is hidden in all beings, all-pervading, the inmost Self of all."—The

Upanishads.

"To those who are good, I am good; and to those who are not good, I am also good; and thus all get to be good."—Lao-Tze.

"Do not unto others that which thou wouldst not they should do unto you."

-Confucius.

"Men, therefore, should foster, not hatred, but love towards each other, which is the only means of enabling an Israelite (a spiritually-inclined person) to link himself to God. Man should not return evil for evil done him by others."

"Man should always look upon himself as if the whole world is dependent upon him, and should ever be ready to sacrifice his body, soul, and spirit for the good of humanity."

"The rich and the poor should be united in helping and doing good toward each other."

"It is only by helping and upholding others that man can obtain life eternal and be united to the 'Tree of Life.' "

"Only the person who cultivates unselfish love for all mankind can attain to the 'Palace of Love.' (The Buddhist Nirvana—the highest spiritual state attainable by our humanity.)"—The Zohar.

"No man shall sit down to his own meals before seeing that all the animals dependent on his care are provided for."

"The beginning of the divine Law is loving-kindness and its end is loving-kindness."

"Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy walls."

"To love a fellow-creature as one's self is the sum-total of the Law.—The Talmud.

"Depart from evil, and do good; seek peace and pursue it."—Ps. XXXIV., 14.

"Seek ye the Living One, all ye meek of the earth who have kept his ordinances; seek righteousness, seek meekness."—

Zephaniah II., 3.

"The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself."

—Lev. XIX., 34.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again."—Ex. XXIII., 4.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."—Prov. XXV., 21.

"One God is hidden in all beings, all-pervading, the inmost Self of all," say the Upanishads, and many times repeat it, and it is openly taught or is implied in all of the great religions. We may now understand the scientific nature of the command addressed to their followers by all the great Teachers, never to return evil with evil, but always with good, and why their injunction has ever been, "Do unto others as you would they should do unto you;" for if the inmost Self of all is one, the "others" are

in very truth ourselves. This is the summary of the science of conduct whether of individuals or of nations.

The spirits in all creatures, separated from each other by the walls of their bodies, are rays from the one Sun, sparks from the one Fire, portions of the one Self. As there is but one Self, any act by which I injure my neighbor *must* injure me.

All nations are parts of one great Body— Humanity. Whatsoever nation suffers by war or pestilence or cataclysm or otherwise, the whole Body suffers. Is is sanity for the collective intelligence of this Body to calmly permit two or more members of it to war with each other?

Humanity has been like an infant unable as yet to co-ordinate its movements; it has consequently suffered many self-inflicted injuries. But it has grown; the great commonsense is prevailing at last, the brain of Humanity is beginning to function, and presently impulses and spasmodic action shall cease and Reason, enthroned in the Head (an International Parliament), shall graciously work for the good of the Whole. And thereupon will a higher insight arise in the hearts of men; it will be perceived that the nations are to each other as the fingers of one hand, mutually necessary; and the supreme Fact of the real, inner, essential Brotherhood of Man and of all of his fellow-creatures—he the elder, they the younger brothers—will become as clear as day to the majority, and Love and Cooperation will bring happiness and morality and unprecedented progress.

The divine Teachers, that wonderful group of God's mighty Ministers, who love Their race so well that They will not leave it, but stay with it to guide and help it forward—recall the words of one of Them: "I am with you always, even unto the end of the world"—constitute a great Brother-hood, coöperating in the most beautiful harmony; hence should we, Their younger brothers, seek to emulate Them and work together for our mutual interests and happiness and the general upliftment of the

Every religion is but one colored ray of the light of God, and in the union of all the religions the true white light is seen. All teach the Fatherhood of God and the Brotherhood of Man. All teach harmlessness, mutual respect, love. All are but channels through which the love and life of God pour forth to water and nourish

the various portions of His Field.

Each man's faith is but *his* proper pathway to the Goal, given to him as best befitting his steps and as the shortest way for him; even as a man seeking to fly to the North Pole from New York would best and most naturally proceed due north, rather than abandon his own longitude, and go first to London, thence northward on the arc of another circle.

Let all be tolerant and respectful of the faiths and traditions and customs and manners of others, let all live in harmony, and let us make this Earth, as it is intended to be, a magnificent, well-ordered educational institution with curricula adapted to the training of all souls, from those in the kindergarten stage of development, those who came latest from the bosom of the Father, to those with the longest experience behind them, and with but a few more school-days ahead of them ere being graduated out of the class of learners into the glorious Class of Teachers. Rapidly can

this be brought about now, for this is the dawn of the Age of Brotherhood.

With the possibility of war and conflict behind them, happy and contented will the peoples of the world become in the course of the decades—life will be easier, the schooling of our souls will proceed apace, humanity and the lower kingdoms will forge ahead as never before toward the Goal.

We are living at an auspicious moment. The Supreme Teacher and Lover of Mankind is again among us, to strike the keynote for the New Age. Let us realize that on us, not remotely and dimly, but presently and practically and clearly, devolves the duty, nay the privilege, of forcing the inevitable by aiding Him in His work of promoting a divine unrest for the purpose of supplanting superstition, a too-rigid adherence to form, a too-easy acceptance of disheartening conditions, with a profound understanding of life-with Truth, pure and simple—whence shall come eventually Liberation and entrance into the Kingdom of Happiness.

The Heights of Ojai

By John Burton

I have no wisdom to impart but that which you already know? What can I say that may be shared with any but him who understands? The Light is within, and shines from soul to soul in silence, and even our true words are but the shadows of that Light.

I play my harp, and I mean my music to reflect the ecstacy of my soul as it soars into self-forgetfulness, knowing only the

All.

I dream the dream of release through beauty. The breezes sigh to me on my mountain . . . they blow to me from the valleys of the world, sorrow-laden with human longing and despair. And I brush off the sorrow from the wings of my breezes, as the sun sweeps off the morning

mist from the valley—for my eyes behold the beauty that the children of men reap sorrow to find.

Here on my mountain is a great jewel of light. God plants such jewels in the high places, where dwell those who have seen Him everywhere. . . . the Light ever shines where man and God are one—and all who are lonely for God, and who despair may see the jewel—if they stay with their sighs that too often escape them, borne away, alone, upon the breezes that blow forever from the valley to the high places.

To fly with one's longing to its goal is to find the Light to stay in the valley with the longing sped is to remain in dark-

ness.

Undervaluating Motherhood

By JUSTIN POWERS



ESIDES the soul-degrading illusion of the modern sex attitude there is still another attitude which is an outcome of the former and is not only destruc-

tive but pitiful and unnecessary. It is the general evasion of, and disrespect for, motherhood.

Workers among delinquent children have found amongst them an intense hunger and yearning to be mothered. A motherly woman giving them a little affection and understanding would be almost smothered with demands for attention, clinging arms, insistent questioning, and all the childish maneuvers for attention-getting that are so compelling and distracting. Has this been understood by mothers, teachers, and social service workers for what it really is? No. Instead it is regarded as part of the unavoidable trouble which children give to their elders, and they are scolded, pushed aside, and generally made to feel unwanted and lonely. However, by wisely feeding that hunger with love and understanding there is inevitably found a way into the very souls of children. They put forth their very best selves in an endeavor to get that precious mothering.

A psychological study of this insistent craving of children brought to our attention that, in keeping with the general evasion of motherhood, children who do find their way into the world are largely unmothered, and the child of today is hungry for mother love.

What is the cause of this attitude? Why are mothers so unmotherly? Let us go back to the original cause of this unnatural attitude of the modern mother, for it dates back to the time when man was lord of all his domain and woman his slave and property. It was in these early days that woman had no other field than that of wife and mother. And this place was in the minds of men an inferior one. This was in keeping with his authority and power, under which man's egotism swells rather than softens. Might was right, and the

weaker were inferior. Had man regarded the procreative functioning as a divine privilege which demanded his reverence and protection, woman's lot as wife and mother had not assumed the aspects of slavery from which she was ultimately forced to free herself. The beauty of motherhood and child-bearing was lost in the slavish hard work and ill health which it assumed under the demands men made upon women as "their right" to be indulged. The wrong attitude held for ages by men has in the course of time developed in women a feeling that the natural place of the mother actually is an inferior one.

For there came the time when woman, the worm, turned and demanded rights, and recognition of those rights. They were called "woman's rights," but they really were the rights of men demanded for women—the freedom and privileges which man had assumed to belong to himself alone. Had they in all truth demanded women's rights, the social, economic, and moral worlds today would not be approaching the condition toward which they now seem to be headed.

In demanding the vote, women exposed and challenged the arrogance of men in assuming superiority over women. The fact that there is no sex in mind or soul began to be thought about. Experiments in different colleges in the United States have shown beyond dispute that there is no difference in the intelligence of men and women, but that women's interests tend toward the personal, the emotional, and toward particular *people*; while men's interests tend toward the physical, mental, and toward the work of the world in general.

This is just the difference that the laws of evolution made necessary when male and female were created. Legislation and politics are man-made things and the intelligence required in their manipulation can be given by either sex, but is in reality the natural work of man. Sex per se has no actual part to play in anything but the birth of children—the most important thing

in the physical world—for upon this depends the future of the race of men and the development of egos upon this planet. The wrong attitude upon this vital phase of life means destruction to all those who fail to conquer the illusion, and to find the truth underlying the principle of life and evolution.

It is not in politics, then, that the real rights of women exist, but in the home with children. In her hands is the making of men—the molding of the race. The only righ she need ask of man is the right to his protection and coöperation in the great task of rearing humanity; in all other things she already has equal rights.

There is a deep-seated reason why women's interests tend toward the personal, and why man's tend toward the work of the world. This is nature's law. Man's work is to make the world a fit place in which humanity may thrive; and woman s work is to make humanity. In the exercising of his power and authority man has failed to realize the full obligation and responsibility which he owes the world and the mothers of it, and in general has made of himself an arrogant beast, instead of a father and protector.

In freeing herself from the tyranny of man, and clamoring for his privileges, woman has not only obtained the vote, but she has assumed man's vices also. She not only walks shoulder to shoulder with him in his work in the world, but she turns her back upon her real and more divine occupation. Man's freedom holds a lure that casts a shadow of repulsion over the hard work of her own field. If marriage or freedom from it, she reasons, can mean to man pleasure and an indulgence of his passions, then let woman have the same privileges. What is the result? We have already evasion of duty and responsibility, companionate marriage, if we have marriage at all, and next will come companionate divorce-and after that the deluge!

With man's attitude toward the sex function one of self-indulgence, and woman's attitude toward it the evasion of results, the little souls who stray unwanted into this doubly unnatural, modern home must struggle into adulthood unwanted, unloved, and unmothered. It is this unwanted feeling that all too frequently drives children away from home into delinquency.

The control of training and education has been taken over by the public school, and millions of children are weaned away from their mothers to come under the influence of a substitute for her—and a poor step-mother the school system is to them. The very teachers who presume to know more than the parents of the children, know not enough to take the place of a real parent. Learning to read and write cannot take the place of character training. Most of these women teachers have not yet fulfilled their mating instinct, let alone the mother instinct. This is still in latency, and yet they are expected to care for these children better than their own mothers and fathers. Added to the unmotherly mother we have an even more unmotherly teacher.

Every woman who has borne a child knows that her entire outlook on life has changed biologically and psychologically. Her sacrifice, voluntary or involuntary, has made a fundamental impression upon her character. Even the poorest mother among women has felt this change within her psychic self. Yet the law of our country requires our children to spend the best years of their life under the dominance and influence of women who know nothing of motherhood and have no innate understanding of children and their needs, either by nature or development.

When the leaders of the race of men advance into the precincts of the Masters of the Wisdom they come in touch with a paternalism and love that closely resembles, and is the evolved outcome of the finest type of motherhood, with its patience, love and guidance. The Masters love their students as a mother loves her children and we lean upon this love with a heart full of trustfulness and devotion, knowing full well that no matter what we do we will always find that understanding and love and patience in him who guides and teaches us. This is identical with what children instinctively expect and crave from their parents, and is what few of them

This attitude of love and motherliness is the proper one to be held toward our children and cannot be realized fully as long as the task of training children is left to the public schools, or as long as we retain the attitude of evasion of parenthood and self-indulgence in sex matters. Under

this attitude children will always be little strays coming into our life, and they will feel the sting of not having been wanted.

What is the remedy for this error in attitude we ask? Since the school system holds the reins of control over the lives of children, the beginning of change must come from within this institution. Is there at the present time an adequate subject or course given in the schools that bears any real relation to the ultimate parenthood of these young people? Is their biological duty made known or made attractive to them? If our boys and girls were graduated from high school as potential heads of families and mothers, instead of semi-cultured scholars, would not this destructive attitude be changed? Of what use is it to force Latin and Geometry on a boy and leave him so ignorant of right principles that he lands in Juvenile Court as a delinquent?

Unless this attitude is changed we have a condition in our midst that is slowly destroying the race. It bears too close a relation to the life principle. We as adults and followers of the Truth look to our invisible helpers for love and guidance which we have not found in this world. And no doubt we try their patience to the limit. Let us give to our children, then, that which means to much to us that it may grow in volume here and now—upon earth as it is in heaven.

Joy---The Rhythm of the Infinite

By Elsie Hiland Fox



HOSE of you who remember Atlantis, who bring back to your inner vision the flower-crowned, white-robed maidens thronging the portico of the temple of the inner citadel; those who re-

member the first Mayan ceremony of the glorification of the sun; those who have watched the priests of Chaldea offering their sacrifice atop the pyramid of the seven planets; those who thrill anew to the chants of ancient Greece, visioning the blue Agean Sea stretching to the far horizon whence the bluer sky arched again over the sacred hill of the gods —all of you who truly remember these things know of the joy which marked the communion of man with the Deity in those earlier cycles of the world. To these men faith was not a static thing, a mere passive acceptance of preconceived belief. Faith was to them a complete identification of the soul with the joy of life, the infinite.

From the "Rig Veda" (Donnelley's Atlantis-Harper's) we have perpetuated the invocation to the sun, that symbol of the Solar Logos in whose fulfilment was woven the glory and beauty of that fair land which has ever stood in the legends of every race for "paradise".—Atlantis, the garden of the gods. We have in this chant a mighty credo, full of power and grandeur; above all, full of implicit faith, and ringing with

He who gives Light He who gives Strength,

Whose countenance all the bright Gods

Whose light is Immortality

Whose shadow is Death. He who through his power is the one

God of the awakening world He who governs all, man and beast He whose greatness these snowy moun-

Whose greatness the Sea proclaims, with the distant river

He through whom the sky is bright and the earth firm

He who measured out the light in the

Wherever the mighty water-clouds went Where they placed the seed and lit the

He to whom heaven and earth look up-May he not destroy us.

31 JOY

From the pyramids of ancient Egypt comes the ringing challenge of the Initiate Kings

I am a God

I am the brother of the Gods.

Stoop down ye Heavens

That ye may receive this God within

So that he may become an undying Star

within you

Open, ye doors of Heaven

Stand wide ye gates of Paradise

That I may pass through

And take my seat among my Brethren,

the Gods.

And in the western world, the Inca, uplifting his arms to the rising sun, proclaimed his supreme joy in the wonder of his Deity.

O Creator

O Conquering One

O Everpresent One

Thou who are even unto the ends of

Thou who givest life and strength to all mankind

Thou who vouchsafest that man shall

In health and peace, free also from danger

Thou who dwellest in the heights of

Heaven

In the thunder and in the storm clouds Hear us and grant us Eternal Life Hold us, Lord, in Thy keeping And receive this, our offering, As it shall please Thee,

O Creator.

Only as the creative cycle swung far down on its descending arc did mankind lose this vision of joy, of power, and beati-Here and there a mystic caught some hint of the old rhythm. Here and there arose a lonely prophet of happiness; but for the most part mankind sank lower and lower into the haze of dogma, farther and farther from the original glorious conception of a creator. A purely personal conception of Him arose, blurring in man's understanding the transcendent beauty of the Solar Logos with whom, in the childhood of the world, man had held communion. Man lost his power to catch sustained glimpses of the realm of intuition where he achieved that mystical union with the divine. He turned from the symbol of the Solar Logos to lesser symbols. Down through centuries of doubt and darkness of despair and persecution, he has come, seemingly reaching the nadir during the World War when humanity flung anguished hands aloft to a divinity who answered not.

Then swung the cycle on its upward arc and we find new conceptions, new vibrations, new rhythms sweeping in. And with these come new problems and the necessity for revaluations in every relation-

ship of life.

Have you ever thought of life in terms of rhythm, of vibration? Jaques-Dalcroze, the famous originator of eurhythmics, speaks of the various kinds of rhythm observed in different races. He dwells particularly on the necessity for training the child in rhythm, not alone so that he may count or beat time, but so that his every movement may be rhythmical. Deeper and deeper he enters into the subject-matter until he comes to this profound observation: "Rhythm is the basis of all vital, scientific, and artistic phenomena." in other terms, rhythm is the basis of all energy, of all expression—the pulse of the Solar Logos.

And just as the child in his little fashion receives and gives joy by attuning his motions to rhythm, expressing his thoughts in rhythmic and harmonious action, so do we who are searchers after Truth, find joy when we attune our expressions, physical, emotional and mental, to the supreme

rhythm of the Infinite.

We can, if he will, discover the intimate connection of every act, every thought of our lives with rhythm. Individual rhythms differ. Discover how responsive you feel to those whose "tempo" is like your own, how you barricade yourself against those whose "vibrations" differ greatly from yours. And observe, especially, how under the influence of strong emotion your own rhythm may be entirely changed, how in a mass of people a group of unrelated personal rhythms can be manipulated until they vibrate as one.

There are many subjects which open up entirely new vistas when brought into contact with this consideration of universal rhythm. One could spend a lifetime in investigation. But unless this study gives us

something practical which we can apply to our everyday living, we have learned little, for this is a day of action, not of placid generalities. In the words of Fra Elbertus who strode ahead of his generation, a stalwart torch-bearer, "Let motion equal emotion."

One of the greatest problems of today is concerning the seemingly bridgeless gap between what is known as the modern generation and that just preceding. Some of us, students of Truth, who were hopelessly out of step with the generation and group into which we were born, seem to be able to bridge this gap in understanding. Perhaps if we can glimpse the underlying reasons for the surface differences we can act as interpreters and defenders of this new generation.

This century has seen the beginning of the gradual return of the world to the cosmic rhythm of joy. Materially and spiritually, mankind is being caught up into that greater rhythm. "Jazz-mad" the new generation may be called, reckless, disrespectful to our cherished bogies and saints; but fearless, honest, impatient of bonds, creeds, "isms" of all kinds they are, avid for knowledge, for conquests of which other generations for thousands of years have only dared to dream, full of an energy which those who know recognize as the outpouring of the "Holy Spirit." they stand, sent downward to the saddened earth from the stars themselves, misunderstood, maligned, the harbingers of the new age.

Perhaps gravest among the charges against them is that of a lack of spiritual idealism, the charge that this new race is agnostic and atheistic. Now, the poets of a people are, and always have been, the voice of its soul. What do we find when we examine modern poetry in the light of

this statement?

Marguerite Wilkinson, acknowledged authority on contemporary American verse, says: "Religion is in contemporary poetry then, or, if you like, God is in it, as a spirit. This spirit touches all great themes. In the minds of the moderns it is one with the love of man, one with the love of man and woman, one with the joy that we feel in the evanescent glory of a sunset, one with the desire for democracy and with the passions of the evolving race."

Religion has become to this new genera-

tion just the very thing of which students of the Ancient Wisdom have dreamed for years; and we stand dazed and overwhelmed at its revelation.

These new poets are not hampered by the old traditions; their eyes are not blinded by the haze of prejudice; their ears are open to the harmonies of the universe. Discarding much that we have been pleased to call necessary in poetry, they have blazed a new trail in their search for vocal expression; and behold we find it the unfettered song of the ancient communicant with the Infinite.

Listen to Madeson Cawein's "Penetralia," (McMillan)

I am a part of all you see
In Nature; part of all you feel;
I am the impact of the bee
Upon the blossom; in the tree
I am the sap that shall reveal
The leaf, the bloom, that flows and flutes
Up from the darkness through its roots...
I am the seed within the pod;
The worm within its closed cocoon;
The wings within the circling clod,
The germ that gropes through soil and

To beauty, radiant in the noon; I am all these, behold! And more— I am the love at the world-heart's core.

And to T. S. Jones Jr., in more solemn guise, in "The Path of the Stars." (Harper's) Down through the spheres that chant the Name of One

Who is the Law of Beauty and of Light He came, and as He came, the waiting night

Shook with the gladness of a Day begun; And as He came, He said: Thy will be done

On Earth; and all His vibrant words were white

And glistening with silver, and their might

Was of the glory of a rising sun.

Unto the stars sang out His living words White and with silver, and their rhythmic sound

Was as a mighty symphony unfurled; And back from out the stars like homing birds

They fell in love upon the sleeping ground

And were forever in a wakened world.

JOY 33

Here we have most surely and completely the vision of the World-Teacher—Krishna, Buddha, Christ, our own Messenger of Happiness, Krishnaji.

And in all of these poems we find that oneness with All, that mystic sense of unity, that singing, joyous rhythm of the

universe.

Once more the cycle sweeps outward into the higher rhythm. Once more the hearts of men are attuned to the beat of the cosmic rhythm. In our own lives we find it difficult perhaps to catch these pulsations. We are bound by inhibitions, by prejudices and fetters of the past. It is then our task to grow, to unfold, to train ourselves so that we vibrate in unison with this cadence of joy.

It is our task to understand these children of the new age, to guide them in loving comprehension, to honor them, to love them—these children who hold in their hearts the age-old conception of Deity,

who cry to us:

We have ventured upon a new Path We have thrown aside the old Faiths We have turned from the incense and the Temple Bells

We have beat upon the bars of the prison

house of Life

We have declared there is nought which is impossible

For the power of God is within us. Behold we have seen His glory And our eyes are aflame with His radiance

Strong is He and of great wonder
And in Him we have found fulfilment.
The winds and the tides are His
The infinite spaces beyond the stars
Even the flower of the hillside is of His
Beauty

And the desert places His handiwork. We have compassed the stars with our thought

We have trodden between them into His presence

Think not to enchain us with creeds Nor explain unto us the Infinite.

For the vision of God is upon us Our eyes have beheld His majesty The song of the worlds is in our remembrance

Halt us not for we fly toward our free-

Athrill in the sun of His radiance We who are Children of God.



Give Us Men

By Mary G. Duany (17 years old)



O you, boys and girls who are neither children nor yet men and women, to you, who stand now on the threshold of life, I, as one of you, address myself.

The other day I read in a

magazine these lines:

Give us men!
Men of every rank
Fresh and free and frank!
Men of right and reading,
Men of thought and leading!
Give us men!

I know neither the author nor the rest of the lines; but are they not enough?

"Give us men!" Companions! Ye mighty army of youth! this is for us! To us, who are young, who have the fire of life still undimmed by passions and disappointments; to us, the men and women of tomorrow, the world addresses this cry!

"Give us men!" they ask. "Men of every rank, men of every kind, leader and follower, statesman and farmer, scientist and poet, artist and artisan, give is men! Men and women pure of heart, body, and soul, strong of will, clear of mind. Men in whose hearts love is strong enough to cleanse in its steady flame, all-radiant, allpurifiying, all minor things; men who are ready to sacrifice comfort and pleasure and honestly, whole-souledly devote themselves to our cause; to us, who plead, to us who beg for men of strength and wisdom who shall help us in our blind search for the stable, for the real; who shall be unselfish enough to dedicate themselves, to give their best and all; give us these men! Men of right and reading, men who are just, men who are merciful, because they understand; men who have prepared themselves by study and earnest labor for this great work; men who have opened the doors of their compassion to our woes, who are willing for our sakes to refrain from clogging the channel from on high, who keep it clear

that the Light may shine into them and show the way they shall lead us; men who are fearless through their love, men who dare when they know, men of pity and of patience, men to lead us in our blindness, men to help us in our pain; give us these

"Have pity on us, O younger generations! From the abundance of your joy, your bounding spirits, the careless happiness of your youth, help us! From your plenty, succor us! You who are in time because life lies yet before you, you who are strong and bold, whose minds are fresh, whose hearts are pure, hear us! You who are in time, prepare that you may help us! You to whom our eyes are turned because you are the new sap life-laden with new vigor and energy, the sapling tender yet, give us men who are willing, men who are ready, that our cry may not go unheard, our plea may not be denied!"

Comrades: do you realize that we are the humanity of tomorrow? That we, now so buoyant, so full of youth's glorious zest, so filled with hopes and dreams, so light, so irresponsible, will take their place tomorrow? We are the parents, the teachers, the rulers, and the artists, the thinkers and the workers of the future. And we can give but from our fullness, from what we know, from what we are. What then is going to be our legacy to the world when we come into our own?

Think of this. Our turn is coming, our hour approaching. In a few years, perhaps even sooner for some of us, we shall be men and women. We will not all choose the same profession, we will not all follow the same calling, we will not all be of the same religion, the same race nor the same country. Do you realize this? We will be all over the world, in every country, in every religion, in every race, in every calling. We will be in every corner, in every nook of this world that fastens such hopes upon us. Elsewhere—in every land, on every sea, in every clime, from the frozen north to the

burning tropics, over all the earth shall we be. When was the occupation of an army so thorough, when so complete? When could not even the remotest village escape the penetration of its forces? When were all lands, all countries, all the cities, all the towns, forest, and countryside thus in the hands of its men? We are this army, this mighty army of peace which, resistlessly, unfalteringly, inevitably, shall occupy the whole world! Into our hands will be trusted the government of countries and the teaching of youth, the canons of art, the discoveries of science, the business and the commerce, the industries; the ideals, the hopes, the longing, the achievements, of all who have gone before us; the heritage of humanity, the legacy of the world!

Shall we be careless, passionate pleasureseekers, neglecting every noble ambition, denying the urge of our better selves, unheeding all but the voice of our own comfort and pleasures? Shall we lock ourselves in our own prejudices and narrowness, and disown the rest of the world-those that know less, those who suffer, those who have less that we may have more? Brothers, sisters! Think of the thousands that die every year from cold and starvation; think of the orphanages where little children who can call no woman "Mother" trudge through cheerless, loveless childhood; think of the homeless, the lonely, the friendless sick, the dying from want, the outcast; think of the children who for want of a hand to guide and a heart to understand and love them, fall before they have even finished growing; think of these and so many others, and can you say: "I have nothing to do with you?"

Companions! Do you not see our mission? To understand, to protect, to rebuild, not upon what belongs to the past, but towards a new order of things where Brotherhood shall reign and men shall be ruled, not by their convenience and pleasure—wrongly understood—but by the knowledge gained at last through the mistakes and sufferings of countless centuries, nay, thousands of years that: Only that is good for the one which is good for all. Is it not too glorious a work to despise? Is it not worth the best and all that is in us?

But this is not the work of a generation. We alone cannot do it, even with the mighty help from above. This could not be our mission only; it is not. Ours not only to do, to serve with our whole hearts, our whole soul, and our whole being; ours not only to strive, to remake, to build; ours also to make ready for the continuance of the work by the childhood and youth of the future that when we, in our turn, go there shall be left worthy bearers of the torch to pass it on. This our work, comrades in arms, this the sacred trust which will be given us, that the mighty chain may not be broken, but grow link on shining link to its splendorous fulfillment!

Think not, either, that this great destiny we may fill without due preparation. Think not that the special needs, the special demands of the present times can be met by any slipshod methods. Think not that from intoxicated orgy or mad dance rise the warriors needed in this pitched warfare; imagine not that by commonplace, effortless routine are these soldiers steeled whom humanity clamors for; suppose not that by superficial, perfunctory study of the laws that govern the world are prepared the minds nor cultivated the hearts which united, shall through word and example teach the eternal truths under ever new forms; not by following the ways of the masses, not by living the routine life of most around us; not by shirking all mental effort, all discomfitting revelation, all investigation of new ideas and new ideals which do not agree with out preconceived arrangement of things; not by avoiding all sacrifice of our little likes and dislikes, the prejudices we foster not by accepting or rejecting just because the majority do; not thus are built the characters and wills that serenely stand the buffets of wind and tide and firmly pursue the path they have chosen to the end. Then, comrades, let us prepare! Let us study and learn, let us form our characters, let us recognize the divinity hiding in every being; let us cultivate the love that strengthens, the love that purifies, the love that by its all-powerful, all-embracing impulse, shall make us ready to answer that cry which at present is redoubled in intensity, as the need is redoubled, give us men!

Let Us Revolt

By JOHN H. ELLIOTT

The word revolt has had so unsavory a meaning in history, always being associated with such unpleasant things as bloodshed, armies, barbed wire, and what not, that I make haste to explain it is not that kind of revolt that I mean. Political revolution is so uncomfortable to the individual, especially if he happens to be on the defeated side when the affair is settled! No, I mean a purely arm-chair revolt which may be safely undertaken by meditative aspirants to the Wisdom within the safe ensconcement of their homes, with the hearthfire brightly burning (what else should hearth-fires do?) and the radio reproducing an intriguing program.

Krishnaji is partly responsible for this suggestion of arm-chair revolt. He said something about it at Ojai, California, last The writer was one among the philosophical, peaceable introverts that met there. (There were introverts and extroverts.) Most of us went for a pleasant. comfortable sojourn. We had been to happy gatherings of similar organizations in the past. These had been decorous enough; we knew in advance about what the speakers would say, we had read books of the same vintage as they had read, and we could always heartily agree with the speakers because they always told us what we already believed! It was so comforting to hear them describe so attractively what we knew was the Truth, and it was so much easier to hear it than for us to do it.

But Krishnaji was so different and so disturbing. We were all comfortably seated, dreamily under the trees, ready to listen to him amiably, when he suddenly said something about revolt. The very idea, revolt! Who should revolt, and from what? Why, we should, you and I, from nearly everything we believed. But that generally has such very unpleasant consequences!

My own experiences of revolting are vivid enough. The first was in early childhood when I disobeyed my father (who had old-fashioned ideas of the prerogatives of fatherhood) who had come home from a hard day's work (they worked hard in those days!) and found me making a terrific racket over something or other. He asked me several times to keep quiet. I revolted; I decided that I preferred making the racket to obeying him. Well, his slipper ended that revolt in short order, as it ended others on later occasions. My subconscious childhood memories shiver at revolt!

More recently I revolted in another way. This was when driving my automobile in a crowded city. The traffic sign stated that by order of the police authorities I should drive in a certain direction when all the others did. All the others were doing it. But I chose to revolt. Had not Krishnaji said we were to revolt from things that hinder us reaching the objective, and is he not opposed to authorities? Of course he may not have meant police authorities, but he was not in the car at that moment, so I could not ask him exactly what he meant. So I showed my independence and I revolted. It was different from what the others were doing, for I went at the wrong time and in a wrong direction, but it was a great personal convenience to me. Then a policeman, a rather stiff fine, and a threatened possibility of a jail sentence for any further disobedience, ended that revolt.

Then why should Krishnaji tell us to revolt? I know that some stickler for exactness will say that Krishnaji has said that he favors *intelligent* revolt. Yes, but what does he mean by that? There are only two ways of finding out. One is to think it over and ask oneself, How should I revolt if he wishes me to do it intelligently? But this is a terribly tedious process which requires setting aside one's newspaper, stopping the radio, and thinking it out for oneself. It takes so much time and trouble; and, besides, it isn't being done.

So therefore it leaves me only one recourse. I must wait until Krishnaji comes back to Ojai, and ask him the question. Then he will do the thinking for me, which will be so much easier and more comfortable and most of all will be sure to be right. Fortunately he will be here in a few months, and anyway I have other questions to ask him which I have not had time to answer for myself because they also require time and thought. Besides, he is good at thinking out and answering these difficult questions, and it is (not to speak irrever-

ently), so to say, his job. Of course, he has become so good at it by doing all his thinking for himself, and possibly it might help me also if I did some thinking for myself. The only objection to it is that it takes so much time and trouble and is somewhat uncomfortable, especially when the fire is blazing so gloriously, and the radio's chatting and jazzing are so diverting!

The Light of Asia

By BARBARA SELLON

It is a new and disturbing experience to hear the sacred words of the Lord Buddha ring out on materialistic Broadway. Small wonder that the critics and first-nighters were aghast, and did their best to kill with ridicule Walter Hampden's courageous attempt to portray the life of "The Blessed One.'

The new Yorker does not care to be dis turbed. For him it is bad enough to be addressed by a beautiful young Hindu prophet—Krishnaji—from the screen at Roxy's Theater, with a few poignant words about Truth and Happiness, sandwiched in between a baseball game and an egg-rolling competition. But when it comes to a whole evening spent over the search for Truth, it is more than the usual, mortal critic can bear with equanimity.

Some few, since Hampden is Hampden and an institution, damned the play with faint praise, but few appreciated the true wonder and beauty of a really astonishing event: the use of a New York theater to give a New York audience the priceless, age-old teachings, which are always new; and to bring home to them in the age-old way (by means of the drama and visual impression), the need of Liberation and the path to that Goal.

This dramatic version of The Light of Asia deals with the outstanding events in the life of Sidartha, the Buddha, from his boyhood to the moment when, having attained enlightenment, he returned to show the way of Liberation to his father's people.

The authoress of the recent play, Georgina Walton, has picked out and combined the most dramatic scenes from Sir Edwin Arnold's great poem, quoting in many cases the actual words of the poet in the speeches of her characters.

The familiar lines seemed to acquire new life and power as they were spoken by Walter Hampden, and his beautiful voice gave to them an emotional content which

was profoundly stirring.

Nothing has been spared to make the play an artistic success. The singing of authentic Indian songs by Ratan Devi, the graceful dancing and singing of Sri Ragini, an interesting dance of the maidens in the temptation scene which was arranged by the terpsichorean artist, Ruth St. Deniseach was perfect of its kind, but always subservient to the interest of the main theme.

Claude Bragdon's scenic production had moments of rending beauty: the funeral procession of the dead fool, and the lighting effects of the scene of meditation under the bo tree had a haunting loveliness that will not be easily forgotten; but one longed for more simplicity in some of the scenes, more of the atmosphere which we associate with the mystery play.

It is easy to be critical; what is rare and wonderful is that two great men, Walter Hampden and Claude Bragdon, should conspire together out of their love for the true and the beautiful, to present to a jazzmad, pleasure-seeking, yet eternally disatisfied city, the great story of

"The Teacher and the Ways of Peace."

Understanding Krishnamurti

By Henrietta Ralston



NE wonders if those who contact Krishnamurti with a direct and simple mind cannot come to as clear an understanding of him and his teachings as those who approach him with a rather con-

plicated conception of the world as a whole, and of his particular place in it as a World-Teacher.

This thought must have arisen in the minds of some who have attended some meetings to which the general public wa. admitted, and at which Krishnamurti answered with delightful charm and infinite patience many questions which were asked him. To outsiders these questions must have seemed rather indirect and cumbersome. Instead of asking for a simple expression of opinion, they were in many cases mental traps for him to walk into. He recognized them for what they were, but nevertheless utilized them to expound his broader point of view.

He was asked whether certain organizations and churches were not to be the special recipients of his work and attention. His reply was frank, almost disconcerting to some: organizations, churches, religions, are not essential for the spiritual growth of man. Other questions sought to show discrepancies between his teachings and those of established religions or those of other leaders. Others stated that he was not following in the path that had been predicted for him. His answers were illuminating: he was travelling in his own chosen path, not in that chosen for him by others.

Yet one could not help wishing that he might talk straight out and not through or around the many preconceptions which apparently filled the minds of most of his hearers. Now and then he had opportunity to state his own point of view, which was so straight and true, so simple and powerful, that it evoked a thrilling response in many untrammelled minds and hearts.

Students of history will remember that great men in times past have had this same power, have made this same tremendous impression on the men and women of their age who were able to listen and then ready to think, believe, and act accordingly. But then, as now, how much greater was the number of those whose minds were so full of preconceptions as to leave no space for the newer Truth that was being offered to them!

At Krishnamurti's meetings the greater part of the people seemed to be Theosophists full of their own special ideas and seeking to have them corroborated by him. Many of the questions were based on theosophical beliefs: this earth is one of a vast scheme of planets; the human soul is "born" after a highly technical process of development through various sub-human kingdoms; its later career is even more technical, with sundry planes and sub-planes; "elementals," "nature-spirits;" and deaths, experiences in lower and higher "karma," which is a combination of action, reaction, and inevitability, with some debatable measure of free will. Besides, a rather complicated conception of esoteric progress in which "initiates" of various grades appear; then there were references to certain ceremonials, clairvoyant powers and so on. These are only a few of the doctrines which seemed to fill the minds of those who asked the questions. The inference was that somehow Krishnamurti's teaching was different from this.

Many of the people appeared disappointed and pained that Krishnamurti had no wish to consider these beliefs in detail. He brushed them lightly aside, saying, "These things are not essential to Truth." "The questioners seemed to think that their beliefs were "Truth." Krishnamurti thought that "Truth" was not an opinion imposed by outer teachings and authorities, but only that reality contacted direct by each soul through his own inner experience. Only that is "Truth" to which

a person can bear witness at first hand, and the whole kingdom of Truth is his when he resolutely develops his own divine potencies within.

Naturally, each individual would have to decide what it is that makes Krishnamurti's teachings different from those of others. Do his teachings discredit those of others? Does he show former beliefs to be erroneous, or merely incomplete? Does he merely place the emphasis on different aspects of the same truths? Is he synthesizing the permanent elements in past systems and then adding a new presentation of divine wisdom?

Whatever be the answer it is certain that he does not fit into any of the prepared categories. He is carving out his own way, and it is a different way than anyone prophesied for him. But is this not a proof of his greatness, of his reality? Did any World-Teacher in the past come to express approval of what had gone before, or did he come with a unique message? And have not all real prophets, all true Teachers, possessed this marvellous perspective of eternity wherein the detailed beliefs of any special sect and time have seemed comparatively unimportant?

The difficulty is that the present beliefs of the average person seem all-important to him, they loom so large in his mental horizon that no other beliefs seem comparable to them. In fact, he never sincerely compares other beliefs except with the conviction that his own are so much superior. Therefore he has no true perspective regarding the imperfections and limitations of his own point of view. It is this attitude of self-complacency which is so fatal to mental progress, and it is this which rapidly crumbles, when one listens intently to Krishnamurti.

For example, many of those who questioned Krishnamurti had had definite ideas of the nature of life after death. As there is only a modicum of scientific evidence on this subject, these ideas were all accepted on faith as second-hand information. Many students have read books on this subject, they have an elaborate conception of the after-death existence, they believe that by a certain conduct of their lives they can assure themselves a happy post-mortem experience. They think in terms of astral

bodies, thought-forms, shells, communication with the living, progress into the "heaven-world," and so on. This may all be true, and probably is, but in most cases it is information accepted on the authority of others. Nevertheless it seems vitally important to the believer.

Krishnamurti's attitude is disquieting to such people because first of all he advocates the non-acceptance of any statement based on the authority of another, and secondly his attitude towards the question of death is unusual. When asked something about the nature of life after death he answered, almost lightly, "That is not important; in fact, there is no death, but I will speak of that subject some other time." A statement like this is a distinct shock to people who have read deeply and speculated long on what they would do in a life after death, unless they have pondered seriously on Krishnamurti's teachings and understand something of his point of view.

Krishnamurti's emphasis is on an all-embracing and all-extending Life, and on the *present* tense in Time rather than the *future*. He says that in getting the utmost out of the present experience, one is living in the wisest way and making the most progress. His philosophy is empirical rather than speculative, and that is upsetting to people whose minds have been otherwise trained for many years.

It is no wonder that some of the seriousminded ask themselves, "Do I understand what Krishnamurti means?" And the answer is that they do not unless their minds were really open to begin with, or were made so by clearing them of preconceived ideas that need revision, but one gets courage to undertake the task by observing how radiant and joyous is the personality of Krishnamurti. He is the living proof of the correctness of his doctrines, and anyone who wants to attain as he has attained will surely not count the preparatory efforts too great.

What is the method whereby one may do this? Is it not first to recognize frankly that one's cherished beliefs are not the whole of Truth, that one's attitude towards life is not entirely correct, and that therefore one must modify and add to those beliefs and that attitude?

But how many are ready to admit that their cherished beliefs are not sufficient, that their own attitude is partly wrong? Only such will be able to understand Krishnamurti, because only such can understand their own inner natures.

They will fall into two classes: the young, who have not yet crystallized their beliefs and attitude, and who are therefore able to realize the truth of his doctrines; and that small percentage of the mature who have made it a practice to keep their minds flexible by continually using their powers of analysis, discrimination, judgment, and mental humility, with respect to their beliefs and their character. They may have accepted the principles of a given philosophy, or the statements of authorities

regarding external facts, but they separated in their minds the things they knew at first hand from those they were accepting at second. They also recognized that all their beliefs were only approximations to the absolute Truth, which would have to be modified with time and their own evolution.

Those in the adult class who desire to understand and to apply Krishnamurti's teachings have therefore a simple test of their sincerity and success in this. The sincerity is proved by re-examining their entire set of beliefs in the light of his teachings, and making the needed changes and additions. The success is proved by finding the flaws in their present habits of physical, emotional, and mental life, and deciding on new and better habits.

The Star-Lit Way

By Marie Morris Duane

I

O earth, spinning so silently Upon thy star-lit way; What mysteries of life and death Ever about thee play. Beyond our little, seething lives, Dead worlds apart are torn, And, sprung from flaming circles, A fiery star is born.

II

Knew they, perchance, our questing thoughts,
In those bright worlds afar,
Would they then count our burning sun,
But a fair evening star?
And could they see our lifted eyes,
Or hear our yearning cry,
Would they not send a flaming thought
In their swift passing by?

Solanum Tuberosum

By MARY RADCLIFFE—The Dietist



HERE is hardly an article of diet about which so much misunderstanding and ignorance exists as the humble potato, yet it is a very essential as well as a very enjoyable food, in spite of its

formidable Latin name.

If anyone who is interested in dietetics tells you that potatoes are harmful and should be excluded from your diet, you can answer happily, even gleefully, "That depends." And it does depend on the person—and there are very few persons indeed who are ever harmed by eating potatoes. They may be harmed by combining potatoes wrongly with other foods, and by improperly cooking them, but this is not the fault of the potatoes. Fearing that you may doubt this statement, it will be well to let you read a very brief synthesis of what authorities, noted dietitians, have had to say about the potato and its place in the dietary.

Dr. John Harvey Kellogg, M. D., L. L. D., F. A. C. S., Battle Creek Sanitarium,

Michigan:

One of the most important discoveries made by Sir Walter Raleigh was the white potato, which he found on Roanoke Island from which he sent to England in 1586 the first cargo of this valuable vegetable. Next to the cereal the potato is the most important food staple raised in this country.

It is evident that even with a dietary of which the potato forms a very substantial part there need be no apprehension of a deficiency of protein-strength-giving element. The potato is rich in soda and potash, salts which make it valuable as a means of combating a tendency to acidosis. It would be well for Americans if they would substitute potatoes for a considerable proportion of the cereal breakfast foods which they now eat. The excess of acids contained in cereals, and especially the great excess of acids in meats of all sorts, tends to encourage the development of arterio-sclerosis, or hardening of the arteries, and premature old age.

The alkaline salts (which correct acid conditions) are found in greater abundance in the potato than in any other staple vegetable food. The potato furnishes forty times as much of these alkaline elements as do some of the cereals. Human beings require the potato and green vegetables to furnish these salts, for the same reason that the horse and the ox require grass. Since the potato is somewhat lacking in lime it should be supplemented by spinach, other greens, and milk. The potato is rich in antiscorbutic (skin eruptions) and antineuritic (neuritis) vitamines which are exceedingly helpful in correcting these diseases. Potato soup, or porridge, should be used with bottle fed infants when sterilized milk is employed and orange juice is not obtainable. The larger use of the potato would be of immense profit to the American people.

Alfred W. McCann, author of Starving America and The Science of Eating:

Among the best of the foods symbolic of mineral richness, is the humble potato. The United States has never made full use of this natural alkaline food. Our methods of preparing it have squandered its most dietetic substance. Because the potato has been plentiful and comparatively cheap we have looked upon it as non-important, yet authorities declare it is a most general and valuable aliment. Since it has become popular famine has disappeared from Europe. It should be properly prepared, however, and this is very important: Baked in its jacket it is ideal, even the crisp skin, when properly masticated, will agree with nearly everybody-man, woman, or child. When peeled and cooked in water it loses most of its mineral salts which pass into the water and are not served at the table. Steaming is better than boiling, but baking is best of all.

Because of the richness of a potato in potassium, calcium, and magnesium it does not acidify the body as do other starchy foods, but rather alkalizes it. Growing children and expectant mothers should not eat fried potatoes, nor should any adult with delicate digestion. Potatoes are a better food than cereals.

CHARLES C. FROUDE, B. S. C., author of Right Food the Right Remedy:

The potato, including the sweet potato, is an ideal starch food when properly cooked. The general health would be greatly improved if it were more generally substituted for bread and cereals, for it is easily digested, more nutritious, and is not as acid-forming as are the grains. After the age of thirty-five or forty years, when it is not advisable to use much grain, or bread, the potato may well take the place of these.

The potato should usually be eaten with the same combinations as bread—that is, with the raw and cooked non-starchy vegetables. Many ills attributed to eating potatoes are due to over-eating rather than incorrect combination. Potatoes should be baked or steamed, never cooked or fried in grease. Boiling them makes them lose much of their value as food.

Many persons abandoning meat eating take up a heavy bread or starch regime, and become nervous wrecks. They eat too much bread, macaroni, crackers, cake, and cereals, thus over-stimulating the nervous system; nervous people invariably are hearty eaters of these starchy foods. They should abstain from them as much as possible. Potatoes, succulent vegetables, and the dried sweet fruits and milk should furnish the substitutes for the concentrated starchy foods. Potatoes should not be eaten with any starchy food at the same meal. How much starch should be eaten? The answer cannot be given in ounces but the following rule is safe: eat concentrated starch only once daily. "Starch-poisoning" (acidosis which is corrected by eating potatoes or other alkaline foods) is America's most prevalent disease-more prevalent than the diseases caused by alcohol, tobacco, and famine; more prevalent because almost everybody over-eats on sugar and cereal starch, and is starch-poisoned, whereas the percentage of suffering from other dietetic causes is relatively small. This question is worthy the earnest consideration of health seekers.

OTTO CARQUE, Pure Food Expert, author of Rational Diet and other advanced treatises:

One of the advantages in baking potatoes and cooking other starchy foods is the improvement in flavor which is due in part to the development of the cooked starch itself which is more pleasant than that of raw starch. The degree of digestibility of the most used starches, beginning with the starch which is most easily digested, is as follows: the potato, sweet potato, corn, rice and wheat.

Often in preparing the potato for the table a large part of the nutriment is lost. In peeling raw potatoes about 20 per cent is lost, which not only includes all the skin and cortical layer but also about 10 per cent of the flesh. The other loss of nearly 20 per cent occurs by boiling them. The best method of all is baking them, both from economic and hygienic viewpoints. In baking the potato the heat and steam break up the cell walls and release the starch, which is partially changed into dextrin (energy producer) and is very readily assimilated. An hour in the oven at a low heat serves best to develop the flavor of white and sweet potatoes. In order to keep the skins soft while baking they should be buttered or oiled in advance, and a small vessel of water kept in the oven during baking.

INTERNATIONAL AUTHORITY:

One of the most interesting discourses given at the recent Race Betterment Congress, Battle Creek, Michigan, was by Dr. M. Hindhede, Commissioner of Health, Denmark. Among other exceedingly interesting things he said:

I am now sixty-six years old. The last thirty-three years I have spent in finding the best diet for man. I have specialized in experiments with man. You use rats. Of course if you want to find the best diet for rats, I agree that it is wise to use rats, but if your intention is to find the best diet for man, I suggest that it is better to use that supreme being. Why have you not used men? I suppose the reason is that you have not been able to find men who would offer their bodies for such experiment. It is no fun to live one year alone on potatoes and margarine, and in this year, day after day, to control not only

the food but also the functions of the body. It is the life of a slave. I myself have lived this way for months, but my assistant, Mr. Madesen, has lived this way for seventeen years, and others have done the same for many years so that we might experiment for the good of humanity. It is to such heroes that I owe my results. I can here only mention some of my labora-

tory experiments.

Let us begin with potatoes. Previous to 1912, when we began, the value of potatoes as food for man had never been tried in a laboratory, under scientific observation. It seems incredible but it is nevertheless true. To try the value of potatoes alone one cannot eat them together with a lot of other foods. It was necessary to try living for a long time on potatoes alone, or at most with the addition of such a neutral ingredient as vegetable butter or margarine. Such long tests with a single food had never been tried before. I think it had never come into the head of a scientist that a man could live a year on potatoes. In January, 1912, two other men and myself began to live on potatoes and vegetable margarine; I did not think it would succeed, but I wanted to see what would happen. The most remarkable thing was that nothing happened.

My assistant lived for six months entirely on potatoes, margarine, and water. He is a gardener by profession, works from eight to three in the laboratory but in spring and summer rises at three or four in the morning and works in the garden, and again from three to ten in the afternoon. He not only works, but he does twice the work of others. He used five pounds of potatoes and five ounces of margarine a day and was all right. For three months of the time he worked fourteen hours or more a day, the only difference in his diet being that he increased his potato ration to eight pounds and his margarine to eight ounces. His working power

was unusually great.

These experiments have been repeated by Prof. Abderhaldan in Halle, Germany. He wrote, "There is no longer any doubt that it is possible to live on potatoes alone, the potato is a complete nutriment." Other professors have written also: "Our experiments fully confirm the correctness of these statements. One has to let his calculations rest on the fact, according to which a pound of potatoes has the same nutritive value as a pound of lean meat. (And should be substituted for it.)

"The potato is not only an excellent food, perhaps the best of all foods, but it is also a remedy; it dissolves uric acid as well as chalk, and is, therefore, able to cure different forms of gout and rheumatism. I have seen many such cases. If you send your patient to an alkaline spring, for the curative water, or if you give him plenty of potatoes, the result will be the same. But the potatoes are cheaper. One should drink water when taking the potatoes, and if used as food, green vegetables and milk should also be taken.

"You have heard about the Irish and their potatoes. In 1926 I made a visit to the western part of Ireland. I found there the poorest people I have ever met. They lived mostly in primitive huts without floors and without ceiling. I had dinner with them, a dinner that consisted of potatoes alone-without butter, gravy, or meat. We were only offered some buttermilk to drink with it. The evening meal was the same. In the morning and afternoon they had a little bread, a little butter, and some strong tea. It was the same every day. On this diet I found the strongest and heathiest people in the whole of Ireland, and I believe in the whole of Britain. In the year 1900 the death rate was far lower in Ireland than in any other European country.

"I consider the potato the most healthful, helpful, and cheapest of all foods, and they give the most nourishment."

* * *

After hearing the various opinions of specialists, The Dietist thinks it would be helpful to enumerate in closing the practical suggestions these dieticians have made. It may help to erase the false ideas and prejudices that exist in the minds of many people that potatoes should be excluded from the dietary. Naturally, it would not be desirable, except in extreme cases, to enter upon an exclusive potato diet; but it would seem the part of wisdom to remember the following facts which are fully set forth by the authorities quoted and by many other dieticians.

No. 1. Potatoes are a very fine food, even considered the best of nourishing foods so far as vegetables are concerned.

They are not only a food but a remedy. Their use dissolves uric acid, corrects acidosis, and they are strongly alkaline in reaction.

No. 2. Potatoes should be baked to get the best results. When so cooked the cells are burst and the starch is changed partly into dextrin, a source of energy. When not baked they should be steamed with the skins on. When peeled 20 per cent of the nutriment is lost, and more still is lost when they are boiled. They are less digestible when fried.

No. 3. Potatoes should not be eaten with starches or acids. They combine best with cooked or raw non-starchy vegetables, milk, buttermilk, cottage cheese, nuts in moderation, butter, and other fats in moderation.

No. 4. When possible potatoes should be used more often for food than bread or cereals as they are more conducive to hygienic conditions. Their alkaline reaction

is forty times greater than either bread or cereals, and they are much less fattening than either of the latter.

No. 5. Many persons when abandoning meat eating, turn mistakenly to bread, macaroni, crackers, cake, etc., and become nervous wrecks due to elements contained in starchy foods and cereals which over-stimulate the nervous system. Potatoes, succulent vegetables, lettuce, small, sweet prunes, milk, and cottage cheese, should be substituted for the starch and cereals.

Thus we learn that the humble potato is not to be shunned, but instead is to be valued as a fine nutriment, and, when properly prepared, is a healthful, helpful, proper food. A pound of potatoes equals in nutritive value, a pound of meat. This is an important fact since those who abandon meat eating sometimes think they must return to it for strength. A correct use of vegetables will result in greater strength than that obtained from meat.

Elementary Education

By Julia K. Sommer

EDUCATING THE EMOTIONS

Should the development of the emotions receive any special attention from the educator? And if so, is there a time in the child's unfoldment when nature stresses their growth? Have they ever been consciously recognized as a factor to be considered in curriculum making? One does read more often these days of the importance of the child's emotional life. And the development of inner attitudes is definitely recognized by progressive educators as part and parcel of any educational process however ignorant we may be of their development. But, inner attitudes resolve themselves in the last analysis to states of emotion. Our attitudes towards people, are they not largely colored by our feelings, our emotions, whether instinctive or acquired? When, or where in our curriculum, or in our educational methods is time given consciously for the development of right

emotions, right attitudes? Yet they form, one might almost say, the main drive that impels us to action. Perhaps our neglect of this phase of a child's development explains why we have failed in properly motivating our graduates towards more intelligent activity when they leave school.

THE VALUE OF INSTINCTS

McDougal of Harvard maintains that our instincts have as their core some emotion, peculiar to each instinct. Thus the instinct of flight in time of danger has fear as its core or nucleus; the instinct of repulsion proceeds from disgust; the instinct of curiosity has the emotion of wonder; of pugnacity, anger; and so on. Now it is a well-known fact established by observation that most of our primary instincts (race habits, we might call them) unfold or manifest themselves during the years preceding adolescence, the sex instinct, arousing the deep-

est emotion within us, completing this cycle of unfoldment.

I am well aware that modern psychologists, especially the Behavioristic variety, deny the existence of instincts. But their contention is not yet proved, while any unbiased and sympathetic observation of children's activities during the pre-adolescent years reveals the appearance and development of one instinct after another. Instincts are the well-springs of action in children, as indeed too often in adult life. The hoarding instinct in children, for instance, which makes them collect cards, stamps, buttons, tags, and all kinds of rubbish and stow it away in pockets, boxes, bureau drawers, etc., one can easily recognize as the same urge that drives the adult hoarder of money, the collector of curios, of antiques, of first editions of books, and so on. The pleasurable feeling of possession is not easily eradicated from human nature. The best we can do is to modify and sublimate the earlier instinct into something more refined and worth while to others as well as to the individual.

Recognizing, therefore, this pre-adolescent period of instinct development with its accompanying emotional life, education might do well to take this period as the one during which to stress pedagogically the development of right emotions, right inner attitudes toward life, its problems, and toward people and all living creatures.

If this be in harmony with Nature's plan of unfoldment, then we are flagrantly violating the third rule of "attention" (referred to in a previous article) enumerated by Dr. Jennings as one of the fundamental laws of biological growth. In forcing the child intellectually before he is twelve vears of age we are ignoring his emotional development, as well as his physical, for intellectual activity demands an amount of bodily quiet and inactivity which the growing pre-adolescent is not yet biologically ready to express.

PRE-ADOLESCENT MENTAL TRAINING

What we should do for the child mentally during those early school years is to stimulate his instinct of curiosity. Our present method tends to dull that valuable aid to the highest type of adult intellectual growth. He should have much opportunity for the coördinating of mind and muscle through constructive activities, which supply so many problems that give the necessary setting for real thinking, problem solving of a practical kind. In general the school should provide those experiences for him that will develop his powers of observation, comparison, judgment, reasoning, together with a skill in the use of the "Three R's" commensurate with the

needs of a child at that age.

This kind of training does not depend so much upon the amount of information we give the child, nor the number of subjects he is taught, but on the method of teaching employed. The primary emphasis on the emotional development does bar out all subjects that are too intellectual such as grammar, and mathematics beyond the simpler processes of arithmetic that come within the child's range of experiences. Strangely enough it admits into the curriculum some subjects not now there, subjects that satisfy his natural curiosity. Astronomy, told in story form, the constellations in their mythical setting, the signs of the zodiac, the first magnitude stars, the planets, are all studied with eager interest, and youthful star gazers astonish the elders with their knowledge about the heavens. Thus also may the first steps of the other sciences be taken by a child. Such studies orient him in space and among other living organisms, if presented properly at his level of understanding.

The social sciences too may come in for their share of attention. They lend themselves easily to the episodal and dramatic method that makes so strong an emotional appeal. Geography, like history, should be broken up into several strands that are taught successively through the grades. Geography should be made more human; as now taught it bewilders the child mind. He should become acquainted with the children of many lands in the primary, then the fauna and flora of our earth, take imaginary journeys around the globe to visit scenic beauties and the various centers of civilization, thus gradually increasing his store of information as well as his intimacy with the world on which he lives. Industrial and commercial geography belong to the junior high.

CHARACTER DEVELOPMENT

Of prime importance during the pre-adolescent years are the child's subjective reactions to the kind of life he is living, both in and out of the school room. These inner reactions, largely emotional, and too much ignored or repressed under our present system of training, are the foundations of his later adult life. The attitudes he develops towards work, study, play, associates, teachers, parents, pleasure, defeat, victory, and so on—these are the warp and woof of his character. During these plastic years of childhood he should above all else respond healthily, happily, eagerly to the learning situations into which the school places him. If he does not, it is not the school's business to force him, through fear of punishment or of disgrace of one kind or another. Rather should it find out the reason why he does not make the right adjustment to the task given. More often than not the cause for the maladjustment may be traced to the educational methods and procedure being employed rather than to the child. In fact a normal, healthy child will always make the right reaction to the lesson, provided the lesson or learning situation answers to his needs. If a child is thirsty and he were offered solid food, we would not expect him to eat with pleasure; we would even consider it normal for him to turn away impatiently. So, likewise, if his already complex personality requires one kind of exercise (a lesson) and we offer him another kind, we need not be surprised if he shows no eagerness but rather a spirit of apathy or of mischief to the proffered task. These are the reactions we need to watch, to avoid.

The pre-adolescent years should be characterized not only by a greater wealth and intensity of emotional life but also by an increasing self-control over the emotions that are called forth. Self-control does not mean suppression or repression for fear of marks of deportment against him. Rather does it mean that the child has an opportunity to express himself, to learn to know himself, and to realize from actual experience the kind of conduct that will help him to associate most happily with those whom he contacts. The good conduct that is given because a child fears a low mark in deportment and the consequent disgrace is never a desirable conduct, though even today it is the kind of conduct we expect all too frequently.

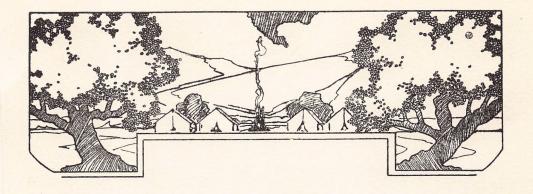
THE PLAY INSTINCT

An excellent means for gaining the true self-control is through the play instinct. The evolution of this instinct during childhood is most interesting and instructive to the educator. It is highly individualistic with the youngest child of pre-school age. He is perfectly contented to play by himself. His activities, his interests are muscle and sense developing, gaining control of his physical body, learning to know the world in which he lives through sense contact. The average kindergarten and lowest primary child runs and trips from one situation to another like the butterfly forever on the wing. Emotions are evanescent, transitory.

But, from primary to junior high age emotions run riot; they grow like weeds in number, strength, and permanence. They need, like weeds, either to be eradicated or cultivated into something beautiful

Later the organized team play is rich with opportunities for the development of emotional control, the curbing of impulse and instinctive reactions for the sake of playing the game well. High standards of conduct and honor are recognized as ideals to be attained in order to play a fair, clean game and thus are developed those inner attitudes which later enable one to play the game of life well.

Other instincts lend themselves equally well for the development of a character rich in appreciations, in wisdom, in knowledge gained through first-hand experience in the satisfying of those instincts and the sublimation of the emotions that give them birth. And this emotional training, this character development, should be the summum bonum that should govern all elementary education. Thus prepared in the elementary schools our boys and girls will be eager for the new adventure in the junior and senior high, where methods quite different may be employed, methods that shall take into consideration the needs of rapidly unfolding intellectual capacities. It is not too chimerical to believe that in this way we shall come nearer to developing that creative power of mind "that begets knowledge knowledge really creative inasmuch as it makes things look different from what they seemed before and may indeed work for their reconstruction." (James Harvey Robinson's Mind in the Making.)



Ojai Star Camp 1929

We enter upon the year 1929 with the joyful knowledge that within a brief time there will be held the second Ojai Star

Camp.

Believing as we do that the World-Teacher is here, and that the various Star Camps of the world have been chosen by Him as places where He may the more easily give His message, as well as personally help those who aspire to find the way, it may be asked what event in the world can possibly be as important as a Star Camp? What place at this time can be as significant? Truly it is a veritable dynamic center for life forces, where each may come, recreate himself and his purposes, and set his way towards the eternal.

In the midst of the clamor of many tongues, His voice clearly sounds out the message of true values. In the midst of intricate world problems, with a wilderness of still more intricate, proposed solutions. He points out the simple pathway to free-

dom, steep but straight.

History is painting one of her rare masterpieces, yet, as in times past, the great majority listen only to the loud voices of its enthroned images; it sits enthralled in watching the play of its rainbow-tinted bubbles, which rise and in a few brief moments vanish; but the Voice sounds out, and as in the past, there are some who listen—some whose hearts are aflame with resolution to achieve the liberation He sings of, so that they too may become liberators of others who are still wandering in the shadows.

How will future ages estimate this time, and the World-Teacher? The rust of vanished power and the dust of crumbled civilizations will bring their own wisdom, and the future will eagerly search for the details surrounding this gentle figure who now wanders across the deserts of the world singing His song of freedom.

Will there not be many in ages to come who will think wistfully of this time, wishing that they too might have sat at his feet and received of his life and of his wisdom, that they too might have heard his voice

chant:

"As I have conquered life and death,
So would I give
This Happiness.
Throw aside, O world, thy vanities
And follow me,
For I know the way up the mountain,
For I know the way through this turmoil
and grief!"

The New Image

(A Review of Claude Bragdon's Latest Book)

By MAE VAN NORMAN LONG

"We have all of us had, at one time or another, our intuitions—'those veiled queens who steer our course through life, though we have no words to speak of them'-an idea, an intimation, a voiceless monition of the spirit, which seemed at the time irrelevant or preposterous, contradictory to common sense, counter to reason, but discovered later to be important, and in spite of all appearances true. How gladly would we have followed these veiled queens could we have seen their faces! But in the confused and exciting dance of life an intuition is indistinguishable from a thought or a desire and so is recognized only in retrospect; the queen has dropped her handkerchief-but she is gone!"

The above provocative paragraph is taken from an essay entitled, "In the Court of the Veiled Queens," one of sixteen symmetrical super-structures contained in Claude Bragdon's latest book, *The New Image*. These essays are like the fairest of marble sculptures, gleaming with delicate lace-work, splendidly spontaneous, irresistibly spirituelle, but nevertheless strong, and firmly

chiseled.

Mr. Bragdon speaks with accepted authority on the subject of the fourth dimension. To those interested in the transcendental philosophy of the East the entire contents of this volume should appeal almost as the fulfillment of a promise, given in some higher dimension of space by a "greater than oneself." Down here one finishes reading *The Conquest of Illusion*, by J. J. Van der Leeuw, and is handed Claude Bragdon's *The New Image*.

Most readers have experienced this following up process in their studies—when the student is ready the book appears, like a charmed Astarte evoked out of the everywhere by the Manfred power of desire, stimulating the intellect, refreshing and satisfying—for the time—the eager appetite of the mind that in its steady, insatiate

quest is ever calling for more. Unexpected literary gems gleam out from the dusky corners of book shops, or glow in the lamplight of a friend's chimney corner. The friend has absented himself for a moment, and "the student has read a word never seen before." He has heard the knock on the door.

Such books come to us—a sequence of jewels on the fine wire of our days; they are given to us to cement a new friendship or reknit an old one; or, in a public library we place an unconscious hand on the very tome destined to lead us far.

Through Mr. Bragdon's sixteen essays in the book of *The New Image* we enter the realm of Silence, listen for the Voice, and strive to comprehend the Eternal Now of Hindu philosophy. We recall sentences from the definitely mystical Tertium Organum which he has translated from the Russian of Ouspensky; and a chapter heading from *The Conquest of Illusion*—attributed to Tagore—comes to mind:

There is an endless world, O my Brother! and there is the Nameless Being, of whom naught can be said.

Only he knows it who has reached that region: it is other than all that is heard or said.

No form, no body, no length, no breadth is seen there: how can I tell you that which it is?

But Claude Bragdon's essays are not so mystical or abstruse as to be unintelligible to the lay mind. He gives us an unsullied picture of fourth dimensional or intuitional states of consciousness, directions for attainment. For instance:

"So can the personal consciousness reflect the things of the intuitional world, and tap the timeless wisdom of the ego, provided it can achieve the necessary state of quiescence—make still the trembling of

its waters caused by sensation, thought and desire. . . . A disturbed surface reflects only distorted images: intuitions cannot register in an agitated consciousness—'Birds cannot take refuge in a burning bush.' Pursuant of this idea, 'He leadeth me beside the still waters' might be paraphrased as 'He leadeth me when my waters are still.' And it is to the stilling of the waters that all efforts should be primarily directed by those who would lead the intuitional life. "

To "tap the timeless wisdom of the ego" is the aim of all who meditate. To see "God in a Point" is illumination. "A guest am I in this world of transient things.... no boundaries hold me." "Liberated from Time, without the limitation of Space, have I become as the dewdrop that creates the vast seas," sings Krishnamurti. To realize that we ourselves create time, and that every present moment is really a point of intersection in a four-dimensional manifold, is to find ourselves awakening from the tranced sleep of centuries. We are hearing the first faint tapping of the Prince's slipper tip on the stairs.

In the essay "In the Court of the Veiled Queens," the author says, "We inhabit this hyper-space—or it inhabits us—which amounts to the same thing—but being incapable of perceiving this in terms of space our nearest approach to its understanding lies in the "Time-space" concept of the relativists, or in the "Eternal Now" of Hindu philosophy—a universe in which everything exists always, in which there is no before, no after, but just one present, known or unknown."

Quoting further: "Our only means of conscious contact with the "Things" of this universe—the only portal to the court of the veiled queens—is through the present moment, for every present moment of every consciousness throughout the universe is as it were a temporal cross-section of the line. Acute concentration on the present moment, accordingly, is a way of access to the intuitive world. By the practice of this one becomes one-pointed, with the consciousness focused, like a burning glass, upon the Now."

The reader's interest becomes increasingly stimulated by the metaphor of the veiled queens. We learn that in order to

overtake them and seize the gold they carry we must still the mind. For . . . "Realization comes at unexpected moments."

"Attitude of mind" our author says, "is of the first importance. Everything which happens to us is simply our relation to that immanence, to that omnipotence, which we ourselves are, in the same sense that the surface of a solid is the solid. And the taking of one's evolution in hand is simply the effort to become increasingly aware of this relation. This realization should be striven for in other ways than through meditation, and at other than predetermined times, not waiting for the selected place and hour, for circumstances often deny them. For realization comes at unexpected moments: most vividly of all perhaps in those moments of failure of attention to life in its surface aspects; in moments of detachment, weariness, inner abstraction, when the eyes become like a camera obscura, filled with the images of the surrounding world which seems unreal, though having relation to some unseen reality; and the clock in the brain stops ticking just long enough for the Voice of the Silence to be heard. Like a prisoner bent on escape, we should watch for these moments of inattention to snatch from the veiled queens whatever gift we may. "

O, the veiled queen! who dropped her handkerchief, redolent of musk and jasmine. O, the flutter of the veil—pinned on by pointed stars—behind whose gossamer enchantment all eternity is blossoming; tear it aside!—and behold the Face of God. Kiss the lips of the queen and the separate self is lost forever.

"Oh! the sea has entered my heart. In a day,
I am living a hundred summers.
O friend,
I behold my face in thee,
The face of my well-Beloved."

The printed page is like a mirror—or rather it reminds us . . . hence each student will meet himself in these pages of The New Image; he will interpret, extract and assimilate according to his awareness. "The song is to the singer and comes back most to him. . . . No one understands any goodness or greatness but his own." I

am sure many readers will consider "In the Court of the Veiled Queens," the finest essay in Mr. Bragdon's remarkable book. Indubitably "the development of the intuition will effect the transition from man to superman."

And with these remarks I shall leave "The Court of the Veiled Queens" and pass to the essay entitled "Passage to India," hoping that the reader of the above may feel the urge to peruse the essay to its conclusion, in the longing to overtake the veiled queens. "Passage to India" begins with a Hindu legend to the effect that in the morning of the world, man, glorying in his power and immortality, so prevailed, through his quality of activity, that he menaced the sovereignity of the gods themselves, and therefore they took away his immortality and afflicted him with death:

"But when they debated among themselves where they should hide his captured godhead they were at a loss. For they said, Man is a mighty hunter, if we hide it on the highest mountain he will climb it, if we bury it deep in the earth he will dig; or if we sink it in the sea he will explore its bottom—there is no place in which he will not seek.' But Brahma said, 'Give it to me and I will hide it where he will never think to look for it.' They asked him where this might be and he would not tell them, but hid man's divinity within man himself, and it is indeed there that he does not think to seek, but goes unrestingly up and down the world looking for his lost godhead, overcome by death again and again.'

'In seeking the answer to life's enigmas in the phenomenal world, that world returns to us only our own ambiguous image: we are like the savage who looks vainly for the man behind the mirror, not realizing that what he sees is the reflection of himself. The realization of the futility of this quest-of finding an answer to life's enigmas in any mental distillation, however powerful, of the products of sensuous experience— is driving an increasing number of sincere and thoughtful persons away from the more or less positivistic philosophies current in the West, and toward the pure transcendentalism of the East, which has always affirmed the essential unreality of the only 'real' recognized by

science—everything of which the senses are able to make report to the brain; and the brain to organize into rational concepts.

"But in order to reap real benefit from the study of the Eastern scriptures, it is necessary to realize that here is not just another cosmo-conception, another religion, another philosophy, but hints and indices of a state of consciousness, if entered into, and a manner of life, if patiently pursued, by means of which one is at last enabled, even while still in this squirrel-cage of the body, to recapture his lost godhead, to enter into his divine inheritance. This manner of living and this vision of life are the same as taught by Christ to His disciples, but the very familiarity of Christ's message acts to many as a barrier to its understanding, and its application to their immediate human and personal predicaments. But to correlate Christ's teachings with those of the Buddha, and with that more ancient wisdom of the East which is the source of both, should give that binocular vision whereby many things which were but flat and meaningless images on the mere surface of consciousness, provocative at best only of sterile emotionalism, suddenly assume depth and volume and stimulate the entire nature toward that kind of action whereby alone 'salvation' is attained.

"Instead of saying . . . that Christ and Buddha came to *make* men one, it would be closer to the truth to say that they came to make men *realize* their onenss. For the only evolution is the evolution of awareness, an increasing realization, through the fret and friction of time and space, of that which is timeless and spaceless. . . . "

The essay continues, "The great avatars are the great physicians: they come to heal that sickness which is dis-organization, both in individual man, and in humanity as a whole; because for some mysterious reason, 'this goodly frame, the earth,' is an afflicted planet, an inheritor of evil karma, and an abode of suffering." The cure the great physicians propose, according to Mr Bragdon, is: "To realize oneself as an organ of the activity of a greater than oneself and so participate in its greater life—such is their teaching. To Buddha, Nirvana was the cessation, not of essential being, but of the life of lust and delusion

which obscures essential being as vapors obscure the sun. 'He who acts in accordance with Tao becomes Tao,' says Lao Tze. 'For it is not ye that speak, but the Spirit of your Father which speaketh in you,' declares the Christ.

"And the technique of realization, as taught by these Masters or wisdom and compassion, is dramatization. By feelings of sympathy and acts of service a man behaves as though there were no difference between himself and his fellowman, whereupon he presently discovers that it is true. By first becoming aware of a limitation, and then forcing ourselves to dramatize the experience that would be ours if the limitation did not affect us, we discover in ourselves a power far transcending the limitation, and presently we come to live in the new mode as easily as in the old. This technique of release is nowhere better embodied than in the Brahminical formula, 'I am That!'

I have not space to quote further from these exceedingly penetrating and important studies in fourth dimensional prospects. They are both sincere and devotional: Mr. Bragdon is a celebrant offering a libation on the bridge between western positivistic philosophy and eastern mysticism. He has the inspired vision of the mystic; the brilliant logic necessary to expound the mathematical concept called "The Fourth Dimension," while he is at ease discussing "The New Art of the Theatre;" and masterly in his handling of the designs with which his book is ornamented.

The New Image might be called "Essays for the New Age." It is a profound adventure into the timeless, into the future that is nevertheless the present and the past. In each of these sixteen essays there is a sweeping movement forward that lends new light to old problems. Mr. Bragdon's mys-

ticism is at times poignant. He understand, perhaps

"The hunger and the thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden—
The golden pomegranates of Eden—
To quiet the fever and pain."

But is the fruitage of Eden forbidden? No, the mystic says. The golden pomegranates may hang high but we can wait with open hearts at the tree. The Christ knocks at the door. If we open He enters in. "Purified, with a new song in my heart, I remain."

Very delightful it is to find the last chapter in Mr. Bragdon's valuable book a free paraphrase of a private talk given by Krishnamurti in New York, on the evening of April tenth, 1928.

With a most gracious gesture, as though to say, "One who speaks with authority," Mr. Bragdon has added this priceless essay of Krishnaji's by way of emphasis to those of his own that have come before. The book, therefore, closes on a triumphant chord struck by the Master Singer:

"Look no longer through one or another window: come into the open: build no more houses to confine your spirit: found no new religions, formulate no new philophies. Live! Make your life a thing of beauty: recognize the possibility of its infinite perfectibility, and take your evolution into your own hands, shepherding with your will all your wandering, weak, unruly, ignorant selves into the sheepfold of your spirit."

So I close my review, as Claude Bragdon closes his book, with words spoken by the World-Teacher; because He has said:

"One greater than your books, your rites, your religions, your beliefs, is here."



Animal Mysteries

E. L. Boulenger, Director, Zoological Society Aquarium, London, England.

Review by MARIE BARNARD



N the Middle Ages man believed that swallows wintered at the bottom of ponds, that eels could be bred from horsehair soaked in water, that newts "spat venom," and that toads carried

"priceless jewels in their heads." Today we know better; but still there are many unsolved mysteries concerning the animals of sea and land which this instructive and fascinating book by Mr. Boulenger seeks to explain.

Perhaps the most important chapter of the book is on Evolution, for the development from one species to another is clearly and convincingly shown.

The author devotes the first chapter of the book to sea-serpents and gives confirmatory data that the monsters actually exist, even though it is admitted that all kinds and manner of things, such as schools of seals, turtles, porpoises, masses of drift weed, may produce the illusion of seeing one. He quotes data that extend as far back as 1520. From that time until 1890 one authority quotes 250 authentic cases. The descriptions of these sea-serpents disclose that they range from sixty to one hundred feet in length.

"The genuine sea-snakes of the accepted variety which swarm off the tropical coasts of Eastern Asia are entirely aquatic and extremely poisonous. Some fifty different varieties are known. Although they are usually found floating on the waves they can dive to great depths owing to the dilatability of their lungs which are capable of storing large reserves of air. The nostrils, which are valvular and placed on the top of the head, are opened when inhaling air from the surface, and closed when under water. Their prey consists almost entirely of fish which are killed by the action of the roison before being swallowed. Attempts to keep sea-snakes in captivity in

northern climes have not been very encouraging. In the Madras aquarium, however, they do well, and share a tank with small sea-perches who appear to be on good terms with them." . . . To return to the sea-serpent: . . . "In the Fayum desert, for instance, recent expeditions have revealed vertebrae of a python that must have measured quite sixty feet in length. Pythons are largely aquatic serpents, and may be seen in estuaries; so that the Fayum specimen when alive may well have caused some sensations amongst the possible primitive human onlookers."

Mr. Boulenger gives some most interesting facts about

SACRED AND PROFANE ANIMALS

"Many answers may be tendered to the question, What makes an animal sacred? An impressive appearance has won many a beast immortal fame. The lion, the elephant, the eagle, and the peacock, to name a few, have been revered on this ground alone. Again, an animal naturally associated with some auspicious natural phenomenon has been linked with the said phenomenon, and as a result won undying respect. The sacred ibis of Egypt has from time immemorial been associated with the annual rising of the Nile, and the ensuing enrichment of the adjacent lands; whilst the dove's claim to religious and symbolic distinction is too well known to need elaboration.

"Quite recently visitors to the Zoo had an opportunity of paying their respects to a notable example of a sacred animal—the white elephant. The beast was accorded a guard of honor from Siam to London, and once installed in Regent's Park was guarded night and day, and not allowed to be ridden. Until a few years ago the ceremonies attending the capture of a white elephant were most elaborate and impres-

sive. The lucky discoverer of the sacred animal, were he the humblest inhabitant of the land, was raised to princely rank, paid a large sum down, and exempted from taxation for the rest of his life. The ropes used for securing normal elephants were replaced by stout cords of scarlet silk, and the animal was waited upon by princes and mandarins. Enormous feather fans were used by some high dignitary to keep insects off the sacred animal, whilst embroidered silk mosquito nets were employed at night. It was fed only out of gold dishes. In the early sixteenth century the natives of Pegu and Siam engaged in a war which lasted many years—all over the possession of a white elephant—and in the course of the battles fought, eight thousand men and five kings were killed.

"Barnum, the famous showman, exhibited a white elephant in this country in 1883. Before receiving the animal his agents were made to sign an agreement embodying the following clause: "We have sworn before God that we will take the sacred elephant to love, honor, and protect from misery. If not, we know the sin cannot escape hell."

"The East, although in some ways quick to acquire a veneer of 'westernism' still clings tenaciously to many old traditions. The elephant of India comports himself with a dignity consistent with the honor accorded him, and is represented in countless temples by Ganesh, the benevolent, elephant-headed god of wisdom, happiness, and longevity. On the other hand the sacred bulls and monkeys of India amount to a public nuisance. The Brahmin bull, confident that none dare interfere, makes himself a disturbing influence in the public markets, whilst the sacred langur monkeys of the temple of Benares at one time became a regular plague.

"The Brahmin bulls may be seen stalking along the narrow streets, crowding the people right and left and sticking their ugly noses into baskets of grain and fruit without fear of being reprimanded. They become bold and insolent and do not hesitate to trample down anyone who gets in their way. No one dare interfere and it would be safer for a Christian to kill ten natives than a single sacred bull.

"In ancient Egypt the sacred baboonthe animal shown on the Monkey Hill at the Zoo-was probably accorded more honor than has been given to any other animal, before or since. Though at one time made to act as a professional pugilist, fruit gatherer, and watch-dog, it was none the less deified and dedicated to Thoth, the scribe of the Gods. On ancient monuments these baboons are shown weighing the souls of the dead, duly recording the same, and officiating at all kinds of dread functions. Hundreds of thousands of baboon mummies have been unearthed at Thebes, each mummy set in the approved posture, seated bolt upright with hands placed upon the knees. In ancient Egypt the baboon colored the people's life to such an extent that kings, priests, and court dignitaries wore upon state occasions imitation baboon tails.

"Next to the baboon, the cat seems to have enjoyed the most reverence—not only in Egypt, but also in Greece, and was exemplified in the cat-headed goddess Maflet.

"Superstition is older than any of the established religions, and extraordinary survivals of it are to be met with on every hand. It dies very hard and makes a brave fight against education. This is especially noticeable in the less trequented districts, and aboard ship, where men are cut off from their fellows for long periods. The Cornish fishermen, for instance, whilst afloat will never, for some obscure reason, mention the word 'rabbit,' and if forced to discuss the animal will make use of a subterfuge, referring to the creature as 'the little brown things wi' white tails,' or 'you know, what Joe Tregenna shot the other afternoon.' Similarly the northern trawlerman avoids using the word 'pig' by substituting the term 'grunter.' The dread of reptiles and batrachians, inherent in so large a part of the world's population, is responsible for many strange superstitions. Anything with scales—bar a fish—appears to repel the average man; and frogs, toads, newts, and salamanders, by reason of their peculiar movements and cold skins, share in the reptilian anathema.

"In certain parts of Africa there is a belief that the hyena is the possessor of remarkable hypnotic powers. The natives

state that it is capable of casting a spell over any solitary wayfarer, forcing him to follow the animal to its lair. It appears that the victim's only hope of salvation is to strike his head on the rocky entrance to the den with enough force to draw blood. This, so it is asserted, will break the spell immediately.

"The slow loris of the Malay Archipelago possibly heads the list of mystery animals by reason of the unholy aura that surrounds it. Its supposed influence upon every phase of human activity is quite amazing and often clashes with the British jurisdiction. For instance, a native may excuse himself for having committed a murder by merely stating that a loris told him to do so. The animal may affect the harvest, kill by fever, or cure by fever, make delay of or annul a wedding, and be responsible for any occurrence from a flood to an earthquake. The habits and appearance of the loris create an atmosphere of superstition in the minds of a simple and unsophisticated people. It has a grotesquely human shape, is deliberate—almost mesmeric—in its movements, and has enormous, bulging eyes which it covers with its grotesque hands when exposed to the light, a habit the Malays attribute to 'seeing visions.'

NIGHT LIGHTS

'Most fish—dead as well as alive—are luminous in the dark. We all know the war-time story of the special constable who saw a mysterious light on the Scottish coast, and rushing to the scene of actionat low tide—found a cod that breathed its last at a fairly distant period of time. Such lights are of course the result of bacterial activity, but the lights seen on living fishes are derived from one of two other sources. The light may be merely due to sudden violent displacement of myriads of minute luminous bodies in the water itself, or it may be generated by certain special external organs—'photophores,'—on the actual fish. The latter is the case with those fish inhabiting the abysmal depths of the ocean. The lights which they carry act as lures to many other animals enjoying a sense of sight. Most of the deep-sea angler fish carry a luminous organ; a few fishes have enormous 'head lights' situated on their craniums, whilst many have the

lights arranged in rows along their sides, such fish resembling miniature liners with every port-hole ablaze.

"A small sea-shark which lives at a depth of over 1,500 fathoms has its lower surface, only, illuminated. It thus sheds a light on the ocean floor in a manner that must be specially useful to the ground feeder. In the case of some fish the lights can be screened or directed as required by flaps of skin which are controlled by special muscles and serve as shutters or blinds. A Pacific Ocean fish has two large light organs which burn by day and night, and these were cut out and used by the native fishermen who put them on their fish-hooks to serve as lures.

"The sea swarms with luminous animals and the lights are worn in an infinity of ways. Some shrimp carry them at the ends of enormously exaggerated eye-stalks; several large crabs have the abdomen, only, illuminated, whilst the Japanese marine firefly has light glands situated in the neighborhood of the mouth parts.

"The isolated patches of light seen on many animals are sufficiently impressive, but in the case of a deep-sea prawn the light is 'puffed out' in a series of smoke rings, the exact object of which is still obscure. The social squids of the Eastern Pacific are very brightly illuminated, the light not only attracting the prey but helping the members of the shoal to keep in touch.

WEATHER PROPHETS

"Birds from the very earliest of times have been regarded as weather-wise. The swallow, originally associated with all kinds of gods and goddesses, is still regarded as a herald of spring in northern climes. Frequently however the bird ushers in but a sorry travesty, its arrival really implying that in his winter quarters in Northern Africa the food supply is becoming less abundant. Similarly, the bird's flight when persistently close to the water is regarded as a forecast of approaching rain, and this again is to be explained by an economic factor—a wet and heavy atmosphere causing the insect food to fly low.

"Ducks often become extremely restless just before a thunderstorm. Their skulls are very thin and they are consequently extremely sensitive to sudden changes in the atmosphere. Hence a 'dying duck in a thunderstorm' is a phenomenon by no means rare.

"Donkeys are supposed to foretell heavy rain by braying loudly, a belief based on some substratum of fact, as male wild asses are known to call the herd together just before the advent of a cyclone or dust storm.

"Many frogs, toads, and fishes are famed as weather prophets, not without some justification, in parts of Central Europe. The little bright green European tree frog is kept in glass jars provided with a ladder which it is supposed to ascend or descend thus predicting changes in the atmospheric conditions. At the Zoo this method has not been found very reliable, although the frogs have been observed to become specially active, and to advertise a coming storm by their croaking.

ANIMALS AND MUSIC

"The love of music is a heritage handed down to all mankind since the first living thing arose capable of emitting sound, and it is indeed appreciated by many of those creatures which we are pleased to designate as the 'lower animals.' Before entering upon the part that music plays in the lives of birds and beasts in their native haunts, we offer the results of a musical experiment recently performed in the London Zoo. An orchestra consisting of two violins, an oboe, a flute, and a mouth organ made a tour of the menagerie, visiting each house or enclosure in turn. The results were illuminating if somewhat confusing.

'For instance, the rhinoceros was found to have no ear for music, and attempted to charge the orchestra, no matter what tune was played. The 'Moonlight Sonata' and 'Tea for Two' alike aroused his ire. ine sea-lions on the other hand were delighted with everything put before them with the exception of 'jazz.' No matter how busy playing in their pond, they paused and rose to the surface as soon as the orchestra struck up. Most of the melodies that had exasperated the rhino delighted them, and they remained standing waisthigh in the water until the last strains had died away. There could be no question of ulterior motives. The Zoo sea-lions always become elated when they see their keeperassociating him with fresh fish—but the orchestra offered no material reward for attention.

ANGLERS

"The 'gentle art' like most other human activities is not necessarily a human monopoly. It was in fact practiced by the lower animals millions of years before the first man attempted to discover a speedier and more efficacious way of obtaining fish than by merely waiting for the receding tide to leave a few chance individuals stranded.

"Nets were used by the earliest spiders, the rod was employed by certain cannibal fishes, whilst the spear came into vogue with the first birds.

"In the pelican we have a wonderful example of the manner nature can combine not only the harpoon and rope, but also the landing net, up to forty pounds of fish being occasionally held in the bird's enormous, membranous throat-pouch before being transferred to its interior.

'The 'angler' is a huge, lumpish creature growing to five feet in length and often weighing fifty pounds, without its dinner, which on occasions may amount to more than its own weight. The first dorsal fin ray, inserted on the snout, is very long and rod-like, is movable in every direction, and terminates in a fleshy flap which is used as a bait, attracting other fishes. When waving in the water this flap of skin looks remarkably like some small fish, so much so indeed that sooner or later it is seized by a passing bass or codling. At once the 'rod' bends towards the huge, cavernous, tooth-rimmed mouth. Once past those teeth, there is no returning. His vast gullet acts in a similar manner to the pelican's pouch, as a landing net, and the catch is passed at leisure direct from the landing net to the dinner table in the 'angler's' interior. Angler fish inhabit nearly all seas, and show a wonderful capacity for adapting themselves to any given environment.

These examples of mysterious animals are only a few of the many described by Boulenger in this entertaining and instructive book which all animal lovers should read. It would especially delight the young people. It is profusely illustrated, and is published by Duckworth, 3 Henrietta Street, London, England.



The Editor's Telescope

M. R. H.

KRISHNAJI AT ADYAR

The following by Mrs. May S. Rogers will be of special interest to our readers. It was published in Adyar News and Notes.

Monday morning, November 5th, an expectant and happy company of Adyarians assembled in Headquarters Hall about 7:45 there to wait the arrival of Krishnaji and his party. Every time there was the sound of a motor the tension rose—the children who were sitting closely packed together on the floor in front of the canopied platform, were scarcely able to compress their eagerness, and finally when the right motor drew up and Krishnaji walked into the hall an excited thrill electrified all of us, every one jumped to his feet—the tremendous force of love and pure delight which poured from each heart to his was very glorious to see and feel. Krishnaji had come home! He was happy, too. There was no mistaking the radiance which shone from his face and rang in his voice.

He was garlanded almost to the point of total eclipse with many wonderful garlands, as he stood under the canopy of flowers which was a sort of precipitated thought-form of the affection felt by all.

There was one gap which he must have felt and which we all felt—the Chief was not able to be present physically. She was there every other way, however, so the gap was really an illusion. Mr. Schwarz gave the address of welcome in her place, his few words were gracious and full of deep feeling. There was a short address on behalf of the Bombay Star by Mr. Jam-

nadas Dwarkadas and Mr. Rama Rao spoke for the Star in India. He said he was "too excited to speak, really,"-nevertheless he did speak very effectively with characteristic quiet enthusiasm. He told Krishnaji that there was a real volcano of energy here waiting to burst forth. When Krishnaji rose to say in a few words how glad he was to be here, how he had looked forward to it and counted the days until he should reach India, he expressed the hope that he might remove the lid from the volcano which was already within them so that their light might shine out to others. Then he stepped down from the platform and waded into the small sea of ecstatic children who surged around him.

Krishnaji's presence at Adyar is a benediction.

THE GENEVA PEACE CONVENTION

It is important to record the successful result of the most ambitious effort in history to bring together the principal religions of the world in a common endeavor to promote the cause of international peace. Representatives of eleven great religions were present at the recent Geneva Convention, including Christianity, Confucianism, Hinduism, Mohammedanism, Shintoism, Sikhism, and Zoroastrianism. The leaders were men of world-wide prominence.

The conference agreed on the following statement:

"Peace is one of the loftiest positive aims of united human endeavor, spiritual in its very nature, and implicit in the teachings of all religions. Our sole purpose will be to rouse and direct the religious impulses of humanity against war in a constructive,

world-wide effort to achieve peace. All persons of good will in every religion should work together for peace, and more than ever concerted religious effort is needed to attain it."

Even more significant than the resolution was the act of inter-religious co-operation and helpfulness in which all of these representatives held a joint service wherein they worshipped together. Verses were selected from the sacred scriptures of the various religions and arranged as an antiphonal service. The son af a Parsi high priest acted as the leader, the 125 members of the conference reading responsively the selections taken from these primary sacred documents.

The Hindus and Mohammedans urged that the next conference should be held in India in order to prove that it would not be merely a Christian gathering. India has been the Motherland of many religions in the past, as it is the Motherland of Krishnamurti, the World-Teacher. There might be a distinct spiritual advantage in holding the next conference there.

It is a curious commentary on the lack of practical efficiency of church organizations that they have not in the past been a more potent force against war. Is it that they are too much engaged in the abstract idealism of religion to recognize that it is valueless unless conjoined with the physical realism that will effectuate it? Even at this noteworthy gathering one could not help noticing, in the reports of its deliberations, how large was the volume of highsounding generalities as compared with practical suggestions.

One could not help wishing that Krishnamurti could have been invited to address the gathering. He has a way of putting things condensedly, as, for instance, when he says, "The world problem is the individual problem." Here is the secret of it: the movement for world peace must start by instilling in the individual the desire for those elements that make for peace as opposed to conflict.

The conference decided "to seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife," but might it not have been wise to add that first of all the adherents of all

religions should analyze their own natures and re-educate them so as to remove therefrom the spirit of violence? "The world problem is the individual problem."

LIVE IN ETERNITY

It was at the meeting of the "British Asciation for the Advancement of Science" that Sir Oliver Lodge, the distinguished scientist, made some profound remarks about the continuity of life. It would seem that he is doing much to lead science into a less materialistic point of view.

At the last year's meeting of the Association its President, Sir Arthur Keith, rejected the idea of after-life; this year's meeting emphasized the opposite point of view. Sir William Bragg shook a warning finger at his atheist collaborators and said: "Science is not setting forth to destroy the soul, but to keep body and soul together."

But it remained for Sir Oliver Lodge to

"It makes all the difference in our outlook on the universe if we know that, once having become individuals, we develop a character and a personality that will survive the death of the world and the loss of all material things and will go on through all eternity. It is a most solemn thought, but I believe it to be true, that we could not go out of existence if we wanted to.

"What I have ascertained in this connection is that those whom we call dead have just been separated from their bodily mechanism—and they never were bodily mechanisms themselves, but merely inhabited them.

"In some sense we must have been in existence before we became men and women, but not as personalities, and existing only in some vague way that we did not understand. On this earth we have become associated with matter. We have put on an animated system of particles, collecting these particles from the earth and putting them into shape. These particles are made of the earth and belong to the earth.

"It is strange that we have been able to form bodies out of the food we ate. After all, the same kind of food would have made a chicken. It is the animating principle in us that performed the miracle. These bodies wear out, and, as the Bible says, the

dust then returns to the earth and the spirit to God who gave it. That is precisely true. The material body goes back to the earth while we ourselves, as souls or spirits or identities, or whatever we choose to call them, continue.'

WHITE BREAD DANGERS

It is now nearly eighty years since Sylvester Graham, from whom graham flour and graham bread derive their destinctive names, started his nation-wide campaign in favor of the whole wheat meal. His propaganda was urged with great earnestness, but even after twenty years his disciples were few and graham flour could not be purchased west of Rochester, N. Y. It was only to be gotten by buying at the mill the various products obtained by grinding wheat and mixing these together in the proper proportions. Within the last sixty years, however, the graham idea has rapidly extended, and at the present time graham bread is obtainable at every bakery of any size in nearly all parts of the country. Graham bread is found upon tens of thousands of American tables daily. Besides, the people have become accustomed to the use of whole grain preparations in various other forms, such as wheat flakes, shredded wheat, and oatmeal. So, it is quite too late now to come forward with scarecrow doctrines about indigestion, malnutrition, and sundry other evils likely to result from the use of whole grain preparations. The people were fooled by these arguments for many years, but now have their eyes open.

England is following the example of America in discarding the injurious whitened flour. A London paper states that the recent condemnation by a Departmental Committee of the Ministry of Health of the use of chemicals to whiten flour for white bread is endorsed by Medical Officers of Health in all parts of the country.

A London doctor points out that to get a perfectly white flour the miller must introduce some chemical agency, and practically all the chemicals that can be used for this purpose are definitely harmful. If every white bread were by law labeled, "This bread has been whitened by a chemical agency," he says, "I believe most people would be disillusioned and would prefer the natural whole meal bread."

He believes it is no exaggeration to say that the present position of the flour-milling industry in England should not be tolerated in any civilized country and that "incalculable harm is being done by the use of chemicals that are productive of

many intestinal troubles."

"Medical officers are issuing leaflets advocating the eating of whole meal bread, the London paper states. "Their greatest obstacle is the prejudice of the misguided housewife who likes a perfectly white flour, believing that she is getting a purer article."

Meanwhile all the leading hotels and restaurants in England are reported to be meeting an increasing demand for whole meal bread. The manager of a leading West End hotel in London states, "The demand for whole meal bread has been growing steadily since the articles by Sir William Arbuthnot Lane first appeared in The (London) Daily Mail. In a large hotel there are always a number of foreigners, many of whom take a large percentage of cereal foods, but even the English guests are beginning to eat whole meal bread regularly.

As Sir William Arbuthnot Lane has pointed out, white bread is responsible for many internal disorders, while leading millers declare that it is entirely unnecessary to use chemical "improvers" for any purpose.—Good Health.

* *

FILM-TAUGHT PUPILS

As a result of some very interesting and important experiments undertaken by Dr. Ben Wood of Columbia University, New York, and Dr. Frank Freeman of the University of Chicago, Illinois, and sponsored by the National Education Association, education has taken a pronounced step forward. The experiments lasted about ten weeks and were reported in the Democrat and Chronicle of Rochester, N. Y.

In classes of 11,000 school children in twelve cities, it was proved that classes in geography and science gained from 33 per cent to 15 per cent in efficiency by being taught by film picturization. And since much less time was required to teach them in that way, much expense might be saved families and cities by adopting this method of teaching all subjects that are demonstrable.

It is not recommended that this be a substitute method for the old methods of teaching, but that it supplement them. The films also demonstrated that they were much more effective than books in capturing and holding the attention of the children and appealing to their interest.

* * *

THE PATH OF RETURN

As we know, the present evolution of our planet is on the path of its return into the rest period between its manifestations, and it is of interest when scientific discoveries confirm such knowledge.

Prof. Benjamin Boss of the Smithsonian Institution of Washington, states that the rotation of the earth on its axis is very gradually slowing down. He has made a very careful study of the subject over a period of years and has found this to be true. He thinks that this retarding process has something to do with earthquakes.

* * *

RIGHT AND LEFT HAND

About a year ago we published in *The Server* an article giving some views of scientists in respect to developing the use of left and right hands equally. There were some noted specialists in education who held that doing so greatly augmented mental efficiency. Many statistics upheld the idea. Then some few psychologists were very skeptical about it.

However the consensus of opinion seems to be favorable to the practice and one of the latest opinions is that of Dr. Robert Kingman of New York. He expressed some very interesting statistics on the subject and in a letter to the *Literary Digest* he said that having devoted long years to study and experiments he felt that he had carried his conclusions far in advance of what had heretofore appeared in print. He says in his article:

Some years ago a teacher in a small school in Bermuda, whose right arm had been broken, returned to her class and proceeded to write questions on the board with her left hand. The result was unintelligible to the children. She had begun at the right side of the board and written backward toward the left without perceiving the difference.

What happened to the teacher who wrote backward? These deviations from what we consider the normal mean a reversion to the use of cells of the right half of the brain, which, as a rule, we do not make use of in reading and writing. The reason for this unequal activity of the two halves of the brain lies in the physiological fact that the nerve fibers from the left half cross to the other side of the body at the base of the brain while the nerve fibers from the right half cross to govern the entire left side of the body. Naturally that half of the brain which serves the most active side of the body comes to be most highly developed.

How many know that 96 per cent of us who are not left-handed are not only right-handed but right-footed, right-armed and right-legged as well as right-eyed? The skin is more sensitive on the right side of our bodies, and our hair grows slightly faster or thicker on the right side until the age of forty-five. The senses of touch, taste, and smell are more acute on the right as well as sensitiveness to heat and cold. And it is easier to perceive faint noises or sounds from that side rather than the other.

Most of us are firmly persuaded that our looks are the same on both sides. Nothing of the kind. In taking a profile picture, the photographer prefers the left side for the lines there are less firmly set. So we are right-faced, too. In short, a right-handed person is right-sided in all his muscles, senses, and functions, and correspondingly left-brained.

It seems beyond doubt that primitive man, with the apes and monkeys was ambidextrous, or rather nondextrous. In those far-off days attempts (of humans) to set down marks as a means of communication were probably made at first either with the left or right hand. A form of writing known as "boustrophedon," often seen in early Greek and Latin inscriptions, is characterized by the lines being written alternately from left to right and from right to left. Many languages are written from right to left; as, for instance, Arabic, Aramaic, Syriac, and Hebrew.

That the original lack of bias in the use of the hands was gradually upset by the conditions of primitive hunting and early warfare is perhaps the most plausible theory. The left hand is supposed to have assumed a passive function in holding the shield over the most vulnerable organ, the heart, while the right became habituated

to the spear and club.

Two practical applications have been derived from a study of the relations between left-handedness and mirror-writing. First, that it is dangerous to force right-handedness on naturally left-handed children; and second, that the cultivation of ambidexterity is of value to the individual. The number of cases of stammering and stuttering which have occurred in left-handed children after attempts to force right-handedness is too great to be ignored. And stuttering is just one of the injurious nervous effects that may be induced by a forced change from natural left-handedness to complete and only right-handedness.

A naturally left-handed child should be encouraged to use both hands under a teacher who harbors no prejudices on this subject. In fact, the teaching of ambidexterity has long been advised. It is difficult to realize to what an extent your left hand is awkward and inefficient. Try for a single day to duplicate with it all the ordinary movements made by the right hand. An experiment of this sort will quickly show what an advantage bimanual dexterity would be to the ball-player, the carpen-

ter, or the surgeon.

This duality of centers exists not only for writing, but for all muscular movements. That one is only partially supprest is often seen in children when they are learning some skilled movement with the right hand. Try as they will, they can not at first prevent the left hand from attempting to reproduce the movements of the right. Adults, as well, often unconsciously lighten their manual tasks by employing both sides of the body. And if the left arm be tied to the side, movements of the right are decidedly more difficult.

* * *

FEMINIST SIGHTS NEW FREEDOM

Frau Olga Rudel-Zeynek, President of the Austrian Senate, has sounded a new, strong note for feminine freedom. In a report to *Universal Service* she states:

Emancipation of women will become a reality only when women, who obtained equal rights in many countries, will also assume equal duties and public responsibilities will be divided equally between the two sexes.

Women electors should put women executives in charge of all public offices which have to deal with women's affairs. Women should be trained for the work required in the field of practical politics. They should become acquainted with the ways and means of administration.

Women should also bear in mind that equal rights must be counterbalanced by equal duties. I acted according to this very principle when I had introduced a bill concerning the legal duties of our citizens to support dependents.

Women as well as men should be made to support dependents, a wife support her husband where he is helpless as well as a husband sup-

port a wife.

I must emphasize, however, that equality of sex does not mean equality in everything. Women who behave like men are either abnormal or foolish. Sexual differences which come from nature should not be dragged into the domain of politics and economics.

I am an ardent defender of the family. Our marriage and divorce laws may be imperfect or even obsolete and will probably undergo revision. But I have no doubt that the family is and will remain the basic institution of human

society.

And women, granted newer political freedom, who try to destroy the integrity of the family,

are treading a false path.

The emancipated woman, having a higher standard that her older sister had, ought to have and will have a better understanding of family life and seek to improve it.

* * *

DOCTOR SUN

Mr. Haley Fisk, president of a well-known life insurance company of New York, has been recently making some very sane pronouncements about the health effects of sunlight. Some of the most interesting are as follows, and all who are versed in the knowledge of the healthful powers of sun rays fully agree with him:

The world's greatest physician is located more than 92,000,000 miles away. He is Dr. Sun. And the one great medicine that he sends is sunlight. On bright, sunny days his free dispensary is open to everybody, everywhere. But in northern latitudes, his treatments—generous applications of ultra-violet rays—are most success-

ful during the summer months.

Sunlight is the finest tonic and health-builder in the world. It works its cures, mysteriously, through the skin. In sunshine there is a wonderful healing power—the ultra-violet rays. These rays are most effective from April to November and are particularly strong from June to the end of September.

Ultra-violet rays do not penetrate ordinary window glass, or clothing except the very lightest in color and weight. Nor do they penetrate, to any extent, smoky and dust-laden atmosphere. For those who can put on bathing suits and enjoy the sunshine at a beach on ocean, lake, or river, the problem of getting sufficient ultra-violet radiation is solved. But others, too, may

receive the benefits of the sun's rays by using ingenuity. At some time during the day the sunshine usually pours into some room in the home where one may lie without clothing in its unobstructed light. A canvas tent without a top, in the yard or on the roof or open porch, will serve.

Sun baths, taken regularly, increase the red corpuscles of the blood in great numbers. The supply of calcium, iron, phosphorus in the blood is augmented. Many physical disturbances partially due to sunlight starvation—notably ane-mia and rickets—can be relieved by daily sun baths. Certain skin diseases can be healed more rapidly when treated by the sun's rays. Sun baths are a valuable tonic for the organs of the body. The ultra-violet rays kill bacteria and germs.

Dr. Sun's best office hours are in the early morning and late afternoon. At mid-day his treatment is more likely to scorch than to heal. Even at the best hours, over-exposure does more harm than good. It is a mistake to try to get tanned too rapidly. Excessive exposure, especially on parts of the body not accustomed to direct rays of the sun, may cause not only painful burns but also serious skin trouble. Exposure should be gradually increased from day to day. So essential is sunlight to the body that science sought and has found a way to manufacture ultra-violet rays that may be used helpfully in the winter and on days at other times of the year when the sun's rays are weak. But great care should be exercised. Artificial sunlight treatments may be extremely harmful if given by anyone not familiar with their power.

ONE TRACK MINDS

Dr. Arthur Sweeny of St. Paul recently gave his medical associates his views on the cause of breakdowns in the fifth and sixth decades of life. His reference was to mental breakdowns rather than physical. He attributed them to that mental quality which he termed the single-track mind.

* * *

The man he pictured has spent a very arduous life in the pursuit of money. He has risen from poverty by force of singleness of purpose, devotion to work, energy and judgment. He has had no faults or sins—at least no sins of the flesh. Soon after passing 50 the apples turn to ash and the salt loses its flavor.

Then comes the breakdown. He develops delusions of poverty. The poorhouse haunts him. He is overwhelmed with a fear of a powerless, poverty-stricken old age. He is lucky if his mental disturbance goes no farther than a simple melancholia. By that we mean a morbid fear of poverty. with great emotional depression, but with good judgment and other mental processes of good quality. If he only goes that far, he may be lucky enough to have a violent erysipelas, typhoid fever, pneumonia, or other severe illness, and come out of it with a re-established emotional stability. If he is unlucky, he becomes the victim of his fears, obsessions and delusions, and a

senile dementia develops.

The remedy for this type of breakdown is easy to prescribe but hard to take. It consists in the development of some recreations and diversions; in cultivating the art of being a good loser; of learning how to laugh at oneself and at life. The difficulty in taking the prescription is that the attempt is made too late. The remedy for the one-track mind that Sweeny refers to should be administered in early manhood. -L. A. Examiner

SET OF TIBETAN CLASSICS

The Library of Congress has acquired a set of remarkable books. The set consists of 316 volumes of the Tibetan classics known as the Xandjor and the Tandjor. They were printed from blocks 500 years or more old. Dr. Joseph F. Rock, the eminent botanist and Chinese scholar, found them in a lamasery in Choni, in western Kansu, about a 25 days journey from any railroad.

TURKEY TEACHES BY RADIO

President Kemal's new hobby of teaching all Turks the use of the Latin alphabet instead of the old complicated Turkish, or Arabian, system of letters has resulted in the country's two radio stations at Angora and Constantinople devoting much of their time and effort in furthering the work. Only a small proportion of the people have receiving sets but they are well scattered and the new knowledge is planted simultaneously in many parts of the republic.

The radio stations were also instructed to give lectures against suicide-a national evil that has grown to such an extent as to seriously affect the nation's morale. The wholesale changing of old institutions and the outlawing of ancient practices brought on the wave of self-destruction.-The Pathfinder

FOR BETTER ADULT EDUCATION

The movement for Adult Education has already reached impressive proportions. Its

scope is outlined by Dorothy Canfield Fisher in her book Why Stop Learning? She introduces the reader to various phases of adult education as now carried forward in correspondence schools, free public libraries, woman's clubs, parents' classes, lyceums and Chautauquas, university extension courses, workers' education classes, and museums.

Mr. Lindeman in *The Meaning of Adult Education* discusses the motives which lie back of the movement—the need which adults feel for enlarging their store of knowledge, the demand for intelligence as a basis for action, the sense of responsibility which should accompany the acquisition of power, the need for self-expression, the desire for freedom, the impulse to create, the growth of appreciation, the expansion of interest to offset the narrowing tendencies of specialization, and the importance of commitment to a common purpose if the coöperative enterprise is to have an adequate dynamic.

InLight from the North Joseph K. Hart tells a wonderful story of achievement, nothing less than the social transformation of the people of Denmark during the past century by means of a system of folk-schools. These schools are for students who are still in the "plastic years" of youth, from eighteen upward. "They exist not to give students information or skills, but to awaken their personalities and to develop their sense of responsibility."—Federal Bulletin.

* * *

How to Eat Oranges

George Wood Clapp, D. D. S., of New

FOR SALE

In Ojai Valley, just across from the Star Camp, a beautiful five-room Spanish type stucco house with all the modern improvements. Breakfast room, tiled kitchen and bath, with conservatory effect in dining room. Double garage.

Address Owner

Mrs. Addie Tuttle, 2172 N. Argyle Avenue, Hollywood York has made the following statements about oranges:

"To take only the juice of an orange and throw away the skin and pulp is to lose food elements which are of great importance to many people. The juice is rich in Vitamin C and in calcium in a readily available form. Both of these are important, but they are by no means all that the orange can furnish to the consumer.

The best medical opinion today is that food grown in direct sunlight, without the intervention of glass, is much more valuable than food grown under glass, especially in stimulating proper function of the parathyroid glands, which influence nutrition and growth. Twelve months of brilliant sunlight are required to perfect an orange, so that it is practically encapsuled sunlight. This may account for part of its very great food value.

"Most American diets are deficient in roughage, and many cases of intestinal sluggishness or indigestion may be more or less due to this fact. The cellulose which forms part of the skin and pulp of the orange is ideal roughage and is by no means uppleasant to the taste

no means unpleasant to the taste.

"A liberal quantity of oranges, eaten in this way before or between meals, should be urged upon patients who are suffering from pyorrhea and extensive tooth decay. Their value to children cannot be exaggerated.

"Some patients who cannot digest milk find that with two or more oranges daily, eaten in this way, they digest it easily. A glass of water should be taken with each orange. Avoid eating oranges or taking orange juice with any starch food. (Bread, potatoes, rice, cereal, etc.)

For the bottle-fed baby: Two leading baby specialists get excellent results from the following mixture: two parts cow's milk, one part water; add one teasoonful orange juice to each feeding from two months of age onward.

For the growing child: From two to six oranges daily, not at meals. Oranges and milk supply the materials the growing child most needs in the best form. On test, children fed oranges daily grew nearly 1½ times as well as children on similar diet without oranges.

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